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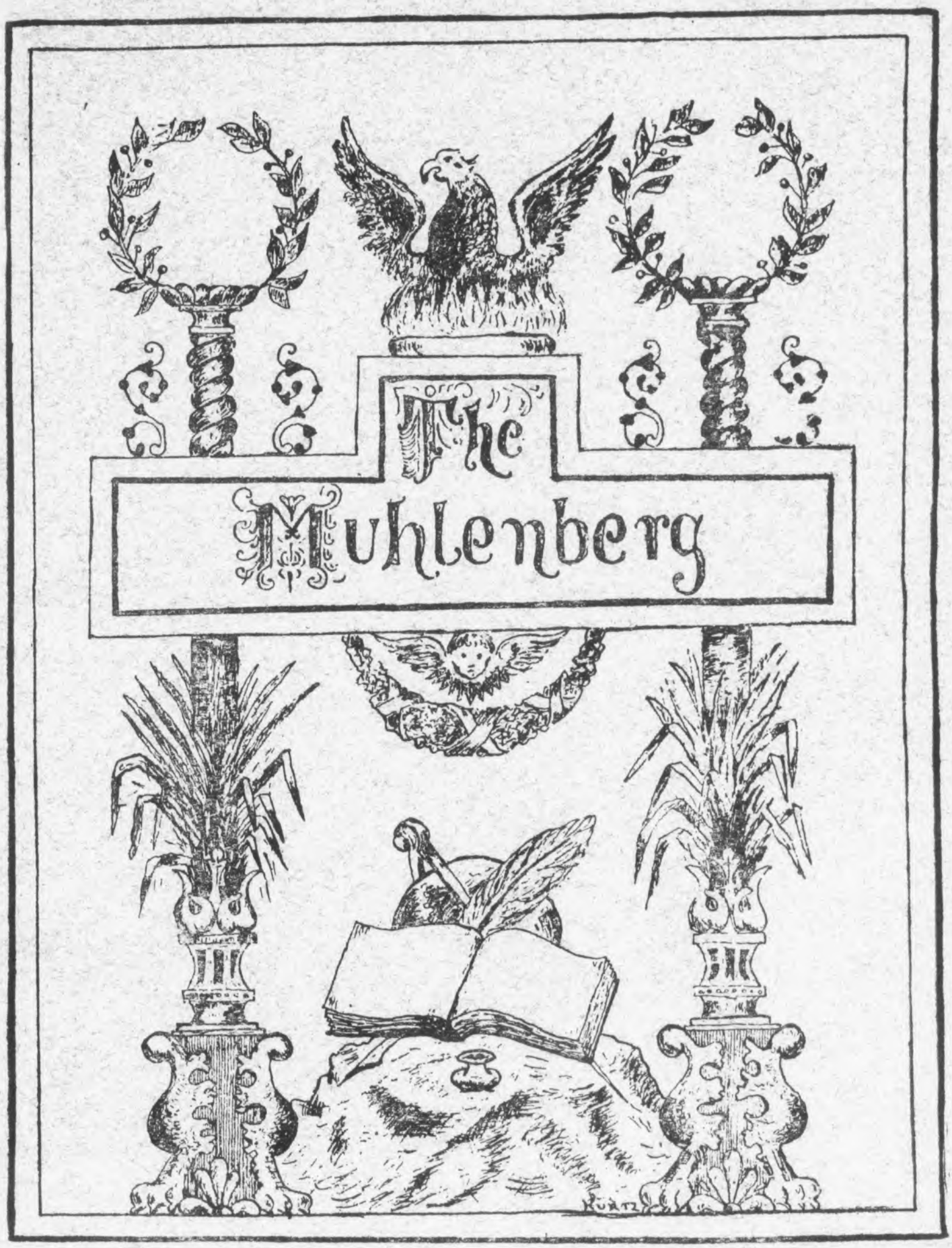

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Contents.

A Plea for Biblical Humanism in College Training, . 1
Rev. James F. Beates, '80.

The White Cross, ... 10
H. E. Orff, '03.

Labor and Capital, ... 13
M. M. Dry, '04.

A College Friendship, ... 16

Editorials, ... 18

Personal, ... 20

Our Alumni, ... 22

Athletics, ... 29

Book Review, ... 30

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THE MUHLENBERG.

"Literæ Sine Ingenio Vanæ."

Vol. XX. ALLENTOWN, PA., SEPTEMBER, 1902. No. 1.

A PLEA FOR BIBLICAL HUMANISM IN COLLEGE TRAINING.

REV. JAMES F. BEATES, '80.

(Opening Address, September 4, 1902.)

Reverend President and Members of the Faculty, Alumni and Undergraduates, Ladies and Gentlemen; Fellows and Friends together of Muhlenberg College:

On September 4th, 1867, just thirty-five years ago, Muhlenberg College was first opened, and began her career of usefulness, the extent of which God alone knows, and the fulness of which the future only can in a measure reveal. But though comparatively brief her history thus far has been, it is not wanting in those characteristics of successful achievement which have given her a high and honorable place among her sister institutions of learning. To-day, however, she begins a new academic year under circumstances of peculiar interest; a year which will not only leave its indelible impress upon your lives who sit here at her shrine, but which will also mark, as we trust, a substantial beginning in the epochal movement for a greater Muhlenberg. This fact, together with that of being an alumnus, one who owes so much to his Alma Mater, may well awaken in me a pardonable feeling of pride, as it does also of humility, at standing here before you, where so many others have far more ably graced similar occasions.

However, the more important matter is whether I shall be able to drop a word unto edification; to say something which shall be helpful to you throughout the collegiate year upon which you are now entering; to contribute even in a small way to the further progress of the noble institution in whose welfare we are all interested, and which is doing such laudable service for the Church, for the State, and for this community.

We are not unmindful of the fact that Muhlenberg College still belongs to the class of so-called smaller educational institutions, and is therefore shunned by some who owe her

14164

their allegiance, but who are lured away by the wealth and splendor of her more pretentious sisters. Nor, in addition to this supposed disadvantage of smallness, do we forget that she is a church college, having behind her, indeed, no mean sect, but still representing a positive ecclesiastical dogma and life, which are so generally regarded as antiquated and insufficient to meet the requirements of the times. Instead of being discouraged by such thoughts, we find in them food for profitable reflection, and an inspiration to this effort.

Muhlenberg College is a creature of the Evangelical Lutheran Church—the Church of the Great German Reformation —a movement which owes its beneficent results largely, nay chiefly, to the fact that its tap-root ran through a university down deeply into the Word of God. She consequently from the beginning has had a prominent place in her curriculum for the Bible and Biblical learning; and she does not hesitate even to teach the Catechism, the Enchiridion, the great Reformer's Book-in-Hand, as a most essential aid to a thorough education. And she does this, as some think, even at the risk of crowding out some of the natural sciences. Is she right? Or, is she behind the times? Have her more undenominational sisters, who lay the chief emphasis upon secular knowledge to the almost entire exclusion of revealed truth, have they the better way? We believe she is right; yea, that she can with advantage make still greater use of the Bible as a text-book by which to equip her students all the more thoroughly for their life-work in the study of the inexhaustible Biblical learning. In short, we would to-day enter a Plea for Biblical Humanism in College Training.

Now Humanism has been defined as "that theory of education which aims at giving symmetrical development to the intellectual and moral powers by means of the study of classical literature and art."—(*Johnson's Encyclopedia—Marsh.*) It recognizes that "the proper study of mankind is man." It does not indeed ignore the lower physical world—the natural sciences. But it places them in their proper subordinate position. It proceeds on the correct assumption that man is the crown of creation. And it regards the study of the achievements of man, especially the products of the best minds, as most conducive, next to that of theology, to the highest moral and intellectual training. Hence the dominant

influence the ancient classics, the writings of philosophy, poetry, and history of old Greece and Rome, have had in education ever since the beginning of the era of the Renaissance. True, the utilitarian, or rather the materialistic spirit of more recent years has, in some quarters, set the educational current away from Humanism by an undue emphasis of the physical sciences. But even now there are notable signs of a reaction —the old paths have their prominent advocates. No less an authority than President Schurman, of Cornell, in an address before the University Convocation recently held at Albany, said: "Fundamentally considered, therefore, there are but two kinds of studies—those relating to man, which may be called humanistic studies, and those relating to nature, which may be called naturalistic studies. * * * The former is the more important of the two. And Lord Kelvin, the greatest living physicist, told me during his recent visit to Cornell University, that it was his view that every student of physics should previously have had a training in the humanities. Indeed I find that scientific men in general entertain the same opinion. But they take no narrow view of the humanities; nor do I. And I desire, for the present at least, to throw together without discrimination English, Hebrew, Greek, Latin, French, German, Spanish, Italian, history, economics, politics, and philosophy. These are the humanities. Without them there is no humane or liberal culture."—(*Lit. Dig., July 12, 1902.*) In somewhat the same line, also, the venerable Senator Hoar, of Massachusetts, recently expressed his belief in the superiority of the more classical instruction in vogue in his earlier days in developing nobility of character.—(*Lit. Dig., July 5, 1902.*)

If, then, the writings of the ancient heathen, of the Homers and the Virgils, of the Platos and the Senecas, of the Aristotles and the Ciceros—noble intellects truly, but steeped in idolatrous superstition and rank with immorality; if the study of these be conducive to the mental vigor of our youth (and we believe they are, especially to those sufficiently mature and mentally well balanced), why may not the minds of the Biblical worthies be studied with equal, yea, with more profit? Surely men who lived in heavenly places and who walked and talked with God, yet who in their very infirmities were so human, so closely allied with us, these must present elements of

greatness and points of interest which none can afford to ignore who would be truly educated.

It is claimed for the ancient humanities, that they are, in a philological way, peculiarly adapted to mental discipline, and therefore especially useful in a college course. That is true. A long line of eminent men so trained proves it. We are not of those who would eliminate the Greek and Roman classics from the curriculum. Nor would we have the study of them optional, or substitute for them the modern classics, or the still more modern physical sciences. The latter should be studied, and the former by no means be neglected. But is there not a disciplinary value also in the Biblical Classics? If a knowledge of Greek is desired, we have it in the original of the New Testament, and that in the highly classical style of St. Luke in his Gospel and The Acts. Or the Hebrew of the Old Testament will afford a still sterner discipline, besides opening up the vast field of Semitic thought and civilization. Nor is it too much to say that this latter is becoming more and more of a necessity for the liberally educated, by reason of our increasing contact with the Western Asiatic peoples. That such an educational use of the Bible, especially in its English version, has been sadly neglected and its lack is being keenly felt is apparent from the following recent action of the National Educational Association at Minneapolis. Our public educators there declared: "It is apparent that familiarity with the English Bible as a masterpiece of literature is rapidly decreasing among the pupils of our schools. This is the direct result of a conception which regards the Bible as a theological book merely, and thereby leads to its exclusion from the schools of some States as a subject of reading and study. We hope and ask for such a change of public sentiment in this regard as will permit and encourage the English Bible, now honored by name in many school laws and State constitutions, to be read and studied as a literary work of the highest and purest style, side by side with the poetry and prose which it has inspired and in large part formed." (*Lit. Dig., Aug. 2, 1902.*)

This view may indeed be rationalistic and one-sided, which we would not unqualifiedly endorse; but it expresses at least a partial truth which is well worthy of serious consideration. We believe the Bible may rightly be used as a

classical text-book; but always, of course, with its self-claimed purpose in view of being the revelation of God in Jesus Christ. While such a use may not be permissible in our State schools, there is nothing to hinder it, but much to commend it, even linguistically, in our church schools and colleges.

But what is more important than mere linguistic discipline is the subject matter, the thought of the books studied. The ancient classics abound in noble thought. The philosophers, poets and historians, etc. were largely men of high thinking. And truly we may claim as much for the Biblical writers. They are second to none, yea, superior to all in the ability with which they grasp the profound verities of the universe and the needs of practical life. What if they were inspired to it from heaven? All the more should they demand our serious study. The fact remains that their writings contain the highest known examples of human thinking! Why then pass them by in our endeavors to inspire the minds of our youth to high thought? Where will a more beautiful and wide-reaching poetical imagery be found than in the Psalms of David, the Song of Solomon or the epic of Job? Is it possible to lay before our students more profound philosophical maxims of life than those of the laws of Moses or the Proverbs of Solomon? With all our modern inventions and researches, we have not yet outlived the usefulness of that philosophy! Or what more accurate specimens of ancient historical narrative have we than those of the Pentateuch, of Joshua, or of the other records of Israel, which are as remarkable for the wisdom of their omissions as for the truth of their assertions? Or, the lofty flights of an Isaiah, the pictorial style of an Ezekiel, and the plaintive appeals of a Jeremiah? In vain we look for their counterparts elsewhere in literature!

And in the New Testament what shall be said of the new life and the high life as set forth in the simple teachings of Jesus and His apostles? Illiterate men they were, as the world reckons learning, and yet their doctrines have not been surpassed by the greatest of minds since. Men have written countless thousands of books and preached incessantly all these centuries upon that truth, and have been unable to exhaust its meaning, to fathom the depths of the mystery of God manifest in the flesh, or to improve on the life there set

forth! The simple majesty of the Gospel: its matchless parables, and its unadorned miracles, and its general self-evident truthfulness, all stamp it as something unique in human literature. Surely the study of such noble thinking should be an inspiration to the mind endeavoring to master the problems of humanity.

But again, it is strongly urged in these days that an education must be practical. The curriculum must bend to the utilitarian spirit of the age. The one question ever asked is, *cui bono?* For what good is it? Or, in the more commercial phraseology of the street, "will it pay?" Unless they can see success written in large letters at the goal of a college course—a success largely represented in the accumulation of dollars, many men decry such a course. Indeed we hear prominent men of affairs strongly condemning classical training as a hindrance to worldly success. Our periodicals of late seem never to tire of lauding the captains of industry and the commercial princes. Success, temporal success, is the shibboleth of the hour. The building up of character by high principles and the pursuit of learning for mere culture's sake counts for little. Nor would we utterly condemn this tendency. Though it is one-sided and mercenary and materialistic to a dangerous degree, it contains an element of truth. To subdue the earth and utilize its product is the first command to fallen man. We rightly rejoice at that vigor which overcomes obstacles and at that courage which does bold deeds. It is a cause for proud self-congratulation to know that our fellowmen are fulfilling the Divine will by accomplishing wonders in probing into the mysteries of the universe and in harnessing for our use the forces and wealth of Nature. And we would hold up the world's successful heroes, inventive and industrial as well as military and literary, as noble examples, worthy of emulation by our youth.

But we would also include and give prominence to the Biblical heroes as no less stimulating incentives to our students. For in the Bible we find successful achievement of the highest and most varied sort. We delight to trace the influence in legal matters of a Solon, a Lycurgus and a Numa; but the laws of Moses are far more ancient, more profound, more righteous, and have been infinitely more widely influential for good. The wanderings of Xenophon with his

10,000 warriors are read with eagerness, but the journey of Israel, with the mixed multitudes numbering some 3,000,000 of souls for 40 years in the wilderness, is a far greater wonder. The military prowess of an Alexander and a Napoleon is rightly extolled as of the greatest; but that of Joshua conquering Canaan, and David entering into and enlarging his kingdom is no less successfully great. The intellectual giants of old rising from obscurity claim our admiration and respect; but those of Holy Writ are no less successful in their imperishable history. Moses rose from a race of slaves to the pinnacle of human leadership. David came from the sheepfold to sing the world's sublimest songs. The splendor of Solomon outdazzles that of Croesus, and his vast commercial enterprises in point of success rival those of an A. T. Stewart, or a Stephen Girard. The reformatory work of our Protestant forefathers was not more deep-rooted and fruitful than that of Samuel, Josiah, and Nehemiah. And in statesmanship, where will you find greater examples than Joseph and Daniel, who ruled the destinies of most powerful dynasties of alien nations?

Nor is the Sacred Record less rich in its lessons, when we come to the New Testament. Here the success is of a spiritual and moral nature, rather than military and commercial. A new movement was set on foot which subjugated the world, not by sword, nor by external force, but by moral and intellectual suasion. And the leaders were of the humblest origin. The fishermen of Galilee rose to be world princes in power and influence. Think of Peter, James, and John, and the rest, together with St. Paul—what noble examples of energy, patience, and personal consecration resulting in permanent and glorious achievement as witnessed in the world's greatest institution—the Christian Church. And back of and towering over all is the incomparable foster-son of the Nazarene carpenter, who through humility attained unto glory, and by the way of the cross reached the crown, not only of His heavenly Father's bestowal but also of the world's approbation. Jesus is the concentration of all human success. He is the acme not only of Biblical but also of the world's Humanism. In Him we see how it is God's infinite policy to choose "the foolish things of the world, to confound

the wise," and "the weak things of the world, to confound the things which are mighty." (*I Cor. 1: 27.*)

But it might be objected that Jesus Christ, being the Son of God as well as the Son of Man, can be no fit subject for emulation, and that to take Him and His servants before and after, of the Old and of the New Testaments, as objects for common study, would be to dishonor sacred persons and desecrate the Holy Book. Not so, however. The Bible is for our learning, whether in the Church, in the home, or in the college class-room. Jesus is our Elder Brother and human example—the only true Son of Man, and illustration of humanity at its best. To study His character, therefore, and those of the Biblical worthies in their relation to Him, is the noblest incentive to true success as well as the highest privilege for any student of Humanism. And that the Bible has thus been an important factor in molding the successful careers of men, one need but scan the long list of eminent names of poets and orators, of statesmen and philanthropists; such as Milton, and Shakespeare, and Dante, and Longfellow, and Washington, and Webster, and Lincoln, and Bismark, and Gladstone, and a host of others, some of whom, as for example the great emancipator, were largely men of one book, and that book the Bible!

But while we thus magnify the value of Biblical Humanism as an objective study in college training, we would by no means ignore the subjective benefit to be derived from it. You, young gentlemen undergraduates, will find it profitable to have the wisdom of the Bible at your command, no matter what your calling hereafter. It will stand you in good stead, therefore, to make the most of your opportunities in this line which Muhlenberg College so richly provides for you. As lawyers, the code of Moses will always be of service to you. As physicians, the sanitary laws and rules of health of Israel can not but interest you. As political economists, the ups and downs of God's chosen people will merit close scrutiny. As philosophers, the precepts of Solomon and Jesus will ever be your guide. As poets, and orators, and writers in general, the inexhaustible fund of Biblical illustration will be most useful and telling. As teachers, you will honor yourselves by sitting at the feet of the Great Teacher. Or as preachers of righteousness, you will, of course, have no other authority than

the everlasting, ever fresh truth of the Word of God. In whatever sphere you may elect to serve your fellowmen you simply can not afford to ignore the influence of the Bible in your training for a successful mission in life.

There is, however, a higher goal than mere worldly success; there is a nobler purpose than the simple acquisition of knowledge, even though it be of the purest and best. Something else is needed besides an intellectual grasp of Biblical Humanism: it is that which takes hold of the heart and differentiates the life from all the life of the world. I refer to the new birth from above which each one must have unto salvation. While this indeed is effected only through the Church in the use of the means of grace, nevertheless the college course should foster such life unto its fullest fruition. The study of the Bible, even in a Humanistic way, must, after all, have this object in view, that it gives us the new life in Christ Jesus; takes hold of our humanity and renews it after the fashion of that of our Lord; and brings us to the foot of the cross to behold in adoration the Crucified One, and enables us to say: "Here, Lord, I am Thine. Take me and use me in whatsoever calling it is Thy pleasure that I should serve Thee and my fellowmen, and help me to do Thy will on earth as it is done in heaven, for this is my highest good, my best success."

And in conclusion, let me say that Muhlenberg College, by her Biblical Humanistic character, has proven her right to exist. By her fruits she is known, and favorably known. Conservative, like the Church that begat her, she has not indeed flashed out so conspicuously as some of her more worldly sisters; but she is already enjoying the satisfaction of knowing that the trend of educational sentiment is coming her way, and that the path she has so tenaciously pursued is being sought by others as the more sure road to true success. Her devotion to the Bible and the Church instead of being a weakness has been, even as it must continue to be, her right arm of strength. The large measure of success achieved by many of her sons scattered throughout this fair land is traceable directly to the influence of her positive Biblical character. To maintain and foster that high institutional character should be the aim of her friends. To this end, it behooves us not only to lay our own hands to the task of her advancement,

but we should also endeavor to extend the circle of her supporters, in order that her contemplated enlargement may speedily become a concrete fact, and that she may be the better enabled to fulfill her noble mission of Christian educational character building.

And if these few and feeble words of mine shall help to that consummation so devoutly wished for, by encouraging you, as undergradutes, to a more earnest study of Biblical Humanism during the coming year; and thus, while bringing you nearer to Christ, also further you unto a worthy sonship of our beloved Alma Mater, they will not have been spoken in vain. May the Lord therefore speed them on with His blessing! Amen.

THE WHITE CROSS.

H. E. ORFF, '03.

"Once upon a time,—"

Everybody in the corner store looked towards the important looking little individual who had just cleared his story-telling apparatus from the impediments of a generous share of what numerous signs proclaimed to be "Battle Ax Plug."

Whatever else was about to proceed from his well-tuned throat was doomed to be lost, for just at that moment the door opened and a sleek-looking gentleman, with a merry twinkle in his eye and a dress that betrayed at once that their owner had once belonged to that good-natured class of people, who, from time immemorial have delighted in the roosters and preserved jams of their neighbors, appeared in their midst.

"It's a rough night," said the newly arrived parson, as a peal of thunder that shook the very bottom of the building, and a flash of lightning that cast a vivid glare about the faces of the company, and a torrent of rain,almost drowned his words.

"This weather reminds me of the night I spent with Gottlieb Schoendrief," said the parson after he had placed his umbrella in an out-of-the-way corner. Nobody there knew or ever had heard of Gottlieb before, but their ignorance only whetted their curiosity. The youth in the duck suit, with green socks and red necktie, who was staring through the

show-window at the halted trolley at the end of the block, half turned his head "to have a shot at the guy," and the "once upon a timer" gave way to the man with the better memory.

"Gottlieb," continued the speaker, as he seated himself, "was one of my best parishoners. He died about ten years ago. I called on him often during his last illness. He wasn't quite like other sick persons—downcast, gloomy, and, at times, even sullen, but always cheerful and especially fond of telling stories of his boyhood days. It seems Gottlieb was the chief among the bad boys of the village in which he was born. He was the son of the village parson and as such had acquired the notion that he was scheduled to lord it over the other chaps in the neighborhood." This remark was accompanied by a smile that plainly showed the speaker had forgotten himself.

"Well, he played tricks and bullied the boys to his heart's content, but now and then an old woman in the neighborhood, a certain Louise Weber, would tell his father of his pranks, and Gottlieb, on such occasions, would get a parson's idea of earthly punishment, administered by a neat rattan kept for that purpose. Of course, after these doses, Gottleib's love for the old woman always increased, until, one day, he thought he would like to give her some special token of his high esteem for her and her tattling. Now, one of the self-imposed duties of queer Louise Weber was to ring the vesper prayer bell, and, as the shadows lengthened and the darkness gathered, many a reverend church member, free from the cares of the day, would stop to think of old Louise. Now, Gottlieb knew that if ever that old bell failed to ring, Louise would want to know the reason for its failure and he also knew that she was a trifle superstitious and that in the steeple where the old bell hung there were stored a few old coffins, each of which bore a black cover with a white cross upon it.

"So it happened that one evening when Louise pulled the rope, that a strange silence seemed to have taken posses- of the bell. After a few useless tugs, Louise began to climb the old steeple stairs, but no sooner had she reached the top than she was amazed to see before the bell, something in the shape of a huge coffin, with a large white cross upon it, moving slowly and silently towards her. There was one

piercing shriek, then Louise Weber tumbled down those steeple stairs and ran into the street suffering from a very pronounced case of hysterics and no small amount of bruises. Of course, the villagers were soon aroused but they could learn little from the stricken Louise, who, with eyes rolling and teeth chattering, pointed one rheumatic finger at the old church and then expired. The doctor pronounced it 'heart failure from intense excitement,' after he arrived from an adjoining farmhouse, while others, of a daring disposition, armed themselves with clubs and pitch-forks, and, after repeated admonitions to any person or spirit on the inside to come forth, boldly entered the church under the leadership of the heroic constable of the place.

"Of course, as you may suppose," continued the parson, "young Gottlieb, after he had emerged from a rear window in the church and had proceeded in a roundabout way to the seat of the disturbance, was one of the most zealous to find the ghost. Well, as time passed, Louise Weber was forgotten, but nervous persons always took a by-road when passing that church and not a few people saw a white cross hovering around its steeple after darkness had crept on.

"All this Gottlieb told me as he lay near that door which the best of us must sooner or later approach. It was the last story he ever related and it seemed to lift a load from his burdened mind, for it had been a life-long secret, and soon after he had finished telling it he became delirious, but it still lingered in his thoughts for his last words were, 'See the white cross ! Look! On it is the Saviour's blood!'"

Everyone in the store was hushed in silence as the parson concluded, which quiet was broken only when the callow-faced youth in the patent-leathers with green socks said:

"Don'cher know, stories are all O.K., but I don't believe in ghost lies," to which wise remark the nicotine fiend coughed a loud "Ahem!"

"Well, as you don't credit ghost stories, do you mind getting a book I left lying on the pulpit of the church up-street before I came in, and bringing it to my address when this rain stops? Here's the key," said the parson.

"Sure, boy, I'm yours truly," answered the owner of the red tie.

With that the parson left, and some minutes later, when

the rain had almost ceased, a gayly dressed youth might have been seen leisurely entering a church up-street. Slowly groping his way in the darkness, blinded by the outside light, he was just beginning to distinguish things around him when a terrific flash of lightning revealed a black figure bearing a huge white cross coming down the aisle towards him. At first he thought the story he had but lately heard had aroused his imagination, but as the figure bore down upon him in a very realistic and threatening manner, he began to doubt his own fancy. Once more he pressed forward with a sickly determination to reach the pulpit but his limbs quaked violently as the figure advanced upon him more rapidly. One more glance sufficed, and flinging the key before him he dashed towards the door.

A few moments later a very much frightened individual was explaining to the policeman on the corner that he hadn't "been doing nothing in that church," and that all he wanted was "to be let alone."

"I thought you went in to get a book," said a gentleman who passed just then, who didn't finish chuckling to himself until he had re-entered the church and put his gown in its accustomed place and arranged a white cross among the Easter lilies.

LABOR AND CAPITAL.

M. M. DRY, '04.

As a rule a workman must follow the orders and mandates of his employer, but no employer has a right to demand work unworthy of the workman.

A certain eminent lawyer in the State of Ohio at one time placed an advertisement in a Cincinnati paper for a carpenter to build a piece of fence.

Early the next morning a sturdy, honest-looking young man arrived and took the contract. He agreed to build the fence for one dollar and a half.

The lawyer, seeing that the young workman was taking great pains in preparing the material, said that the fence would be covered with vines and no one would be able to see the rough work. He evidently thought that the young man was spending so much time at the job in order to make it cost more.

The workman replied that even though the fence was to be covered with vines, and even though no one might be able to detect the rough work, he, the carpenter, would know that it was there, and therefore he was going to do it right.

The lawyer left him and went for dinner. Upon his return he found that the fence was completed and that the work was worthy of the workman.

The work having been completed the lawyer asked the carpenter how much his charges were. The workman replied, "One dollar and a half, just as we had agreed upon before I began the work."

The lawyer was astonished to think that the young man did not ask more than the original contract called for, inasmuch as he had taken such great pains with the work.

Ten years afterwards the same lawyer had a large contract to award and among the bidders was this young carpenter who had done such excellent work on the fence. It did not take very long for the lawyer to decide to whom the contract should be given, knowing that he should receive nothing but good, honest work from such a man.

The young man received the contract and it was the means of making him one of the richest men in that community. This is the feeling that should prevail between employer and employee.

Never in the history of the United States has there been more ill-feeling and more molestation between labor and capital, employer and employee, than at the present time.

Labor seems to be watching stealthily for a chance to strike a deathly blow at capital. The same thing is true of capital. They persistently are seeking to destroy each other's interests. The truth of the whole matter is that the one can not get along without the other.

The rich man has his millions invested in industries, and in order to secure a specified income on his investment he must employ men to operate that industry.

The laborer, on the other hand, can not refuse to work, because he must have some way by means of which he may be able to earn his bread. It is through these industries, created by the capitalists, that he is enabled to do this.

If these both are essential and necessary for the maintenance and preservation of life why should not each one seek

to gain the good will of the other? Why have all this strife and contention? Why can we not have peace and concord existing between the two?

The present coal strike is a typical illustration of the loss that each one has to endure. The laborers, no doubt, have lost more during the time that they were idle than they are able to make up in several years' time.

The capitalists have also suffered heavily. Their industries have been lying idle, bringing in no return for the money invested. Not only have these two suffered, but the people in general.

The condition at the present time is such that both parties actually hate each other with a perfect hatred. Just so long as this ill feeling exists, so long will these labor difficulties arise. When once labor will recognize capital, and capital labor, these difficulties will be settled.

The unions which are formed for both the protection of labor and capital are not the proper organizations to settle these difficulties. They only create enmity in its worst form.

A man who belongs to an organization of this nature is no longer a free man. When he pledges himself to be obedient and subject to the laws governing the society, he forfeits his freedom. He can no longer say, "I will refuse to work," but he must consult the union first and get its consent. Unions may be profitable, but when they interfere with the freedom of the individual they are wrong.

If I employ a man and find out that he is not doing enough work, I ought to have a right to discharge that man. But the union people say to the capitalist, "you dare not discharge that man, else we all will cease work." Such actions are infringing upon the rights of the capitalist. He has a right to employ whomever he pleases, and no one can legally deny him that privilege. Such declarations on the part of the unionists are unreasonable.

Every workman ought to be be paid well for the work he does. He ought to get an honest day's wages for an honest day's work. He ought not expect to receive ten hours' pay for only eight hours' work. This is an unreasonable request, and at the same time he is insisting on getting something that does not belong to him.

A capitalist who has money invested in a certain industry

has a right to expect a certain income for his money, but he should not keep money for this that actually belongs to the workman. He should not enrich himself at the expense of his employees.

Employers ought to use discreet judgment when they come to make the wages for their laborers. It is no doubt a very difficult task to apportion the wages justly, but something can be done which will be more satisfactory to all concerned.

Finally, how are these apparently insurmountable barriers to be overcome? Commissioner of Labor Wright has given us a clue to this problem. He maintains that all difficulties arising between employer and employee ought to be argued before a board of arbitration. As to how this board is to be chosen, he gives the following: The laborers ought to organize and appoint one of their number to represent their cause at this meeting. The company shall also appoint some one to represent their side. If all matters were brought before such a board no doubt many of these difficulties would be settled.

How much better it would be to have the trouble settled in this way than to let it go on until it ends in bloodshed, simply because neither laborer nor capitalist are willing to compromise. Every effort possible should be made to suppress the so-called strikes which seldom benefit anyone. They can never repay for the lives that are lost. Then, and then only, can we have peace and harmony between two of the greatest powers of the world; viz., Labor and Capital.

A COLLEGE FRIENDSHIP.

Friendship is one of the high qualities that adorn the human race. Looking back upon friendships of past days, or reviewing those of to-day, they are each valued in proportion as they give pleasure, excite confidence, or serve as an inspiration. A most important movement in Christian work in this country, and one that has had a world-wide influence, had its origin in a warm college friendship.

Samuel J. Mills was an unusually thoughtful boy. His mother was a religious woman and made Christianity so attractive that he longed to have it recognized and accepted everywhere, as eagerly as other boys long for exciting play.

14163

He entered Williams College in 1806. There he formed a personal friendship with Gordon Hall and James Richards. The three young men were always together. In one of their thoughtful interchanges of confidence Mills declared that his most fervent desire was to Christianize the heathen.

In those early days the conversion of pagans to the Christian religion was almost an unknown topic in America. Vital home matters and the discussion of doctrinal questions, occupied the conservative churches.

About this time the three students were studying the meagre geography of Asia, and thus the attention of Mills was turned to that part of the world as a promising field in which to begin Christian work.

The three friends often went to a grove near the college to pray, "at an hour in the afternoon," as Dr. Mark Hopkins expressed it, "when most students are engaged in sport or doing nothing."

At one of these interviews a thunder-storm drove them from the grove to a neighboring haystack. It was here that young Mills made what seemed to his friends a startling proposition. "I wish," he said, "it were possible for us to take the gospel to the heathen in Asia."

"We take it? How?" asked one of the boys. "It is simply impracticable," said the other.

The suggestion was discussed with great earnestness, while the thunder-storm battered away at the haystack.

Mills at length closed the interview with these words: "Boys, why need we question and hesitate? We can do it if we will."

And there in a hay-field the first missionary society on this continent was virtually formed. The power of consecrated friendship did it. Of the three young men, Mills went to Africa, Hall to India, and Richards to Ceylon—each in the service of the Master in Whose love he found hope, and in Whose words he found inspiration and life.

The American Bible Society and other beneficent organizations followed. The college friendship of Mills, Hall, and Richards was the basis of enduring good to the world. If out of all friendships equally high motives could spring, all social intercourse would be purified and the day hastened when the earth would become "Immanuel's" land.—*Youths' Companion.*

THE MUHLENBERG.

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Editorials.

THE MUHLENBERG again makes its appearance under the management of a new staff. We do not desire to introduce radical changes, and consistent with this thought we greet our readers with the customary appeal to the sons of Muhlenberg for support. Such appeals, we are sorry to say, are not always as effective as we would like them to be, yet the present editor has been encouraged by a few students and alumni who have volunteered to submit articles, a matter far more appreciated than simple well-wishing. Let others follow this praiseworthy example.

WE publish entire the opening address by Rev. James F. Beates. Time will be spent profitably in reading it even though we had the pleasure of hearing the speaker. It is seldom, indeed, that we can well digest a carefully prepared discourse by once hearing or reading.

AN article on "Labor and Capital," a subject now uppermost in the public mind, appears in this number of THE MUHLENBERG. The author suggests arbitration as a means of settling the differences which arise between them. Though

arbitration can settle many disputes, it can not be applied in all cases; for instance, we would not arbitrate the question as to what religion we should adopt. In the present coal strike we believe there are questions at issue which will not admit of arbitration, however desirable such a settlement might be.

THE PENNSYLVANIA CHAUTAUQUA.

It is with great pleasure that we record the success of Muhlenberg's representative, Mr. August W. Rohrig, in the oratorical contest at Mt. Gretna Park, Pa., August 1, 1902. Mr. Rohrig won the first prize of twenty dollars for his oration, "Is Life Worth Living?"

The exercises opened at 3.30 in the afternoon with a piano solo by Miss Mary R. Beetem. After Supt. McGinnis had stated the conditions of the contest, the orations were delivered in the following order:

1. Dickinson College, "Charles Sumner," George L. Reed, Carlisle, Pa.

2. Franklin and Marshall College, "Success Through Failure," Frank K. Hoffman, Hagerstown, Md.

3. Lebanon Valley College, "Reciprocity," J. Walter Espenshade, Bird-in-Hand, Pa.

4. Muhlenberg College, "Is Life Worth Living?" August W. Rohrig, Mauch Chunk, Pa.

5. Pennsylvania College, "A Victim of Circumstances," Herbert L. Stifel, Allegheny, Pa.

6. Ursinus College, "The Despised Man of the Ages," John H. Poorman, Lebanon, Pa.

Vocal solos were sung by Mr. Henry C. Detweiler and Prof. Edward S. Rose.

The Judges were Hon. C. R. Lantz, of Lebanon; Dr. L. S. Shimmel, and Mr. H. W. Gibson. Hon. C. R. Lantz reported the decision. Muhlenberg's representative won the first prize of twenty dollars; Franklin and Marshall's, the second, of ten dollars; Dickinson's, the third, of five dollars.

Personal.

Past—Vacation.

Present—Fall term.

Coming—Allentown Fair.

New faces—Freshmen.

How wise the Sophomores are.

"Hark, what is that noise?" said a Freshman.
Soph: "Oh! that is Keboch's Saxaphone."

Dr. Seip and family spent the summer on the Pocono.

Dent, '04, has entered Lehigh, where he will take a technical course.

Prof. H. E. Shimer, '01, who taught in the Academic Department, has been elected to the vice principalship of the Nazareth High School.

Charles A. Smith, who had to leave school last year on account of his eyes, has entered the Junior Class, which now numbers thirty-one.

Dr. W.: "Some students are like geese—so greasy that education runs off of them."

Acker: "Gr(i)easemer, for instance."

Peter L., '04 (Translating Cicero): "If it was more useful to die at times—"

Dr. E.: "How often does one die?"

Keboch, '04, won second prize in the oratorical contest at the P. O. S. of A. Convention at Williamsport, in August.

Dr. W.: "Now we have allowed a little fun for our first recitation."

Erdman, '04: "That's to break the ice."

Dr. W.: "I hope there is no coolness between us."

Prof. A. B. Yerger, '00, has accepted the principalship of the Academic Department, and Clinton Zerweck will assist him.

Dr. W. (Griesemer coming in): "Now, Mr. Griesemer, I want you to keep quiet."

Griesemer, '04: "I haven't said a word yet."

Kuntz, '00, was calling on friends at the college recently.

The newly elected officers of Sophronian Literary Society are as follows: President, Webb, '03; Vice President, Huntsinger, '04; Recording Secretary, Ritter, '05; Corresponding Secretary, Laros, '05; Treasurer, Swank, '04; Critics, Rohrig, '03, and Shimer, '03; Pianist, Wuchter, '04.

Prof. J. R. Merkle has been elected to the vice principalship of the Bridgeton High School, of Bridgeton, N. J. Prof. Merkle was principal of the Academic Department for a number of years. He was not only liked by the students under him but by the entire student body, and all join in wishing him success.

Rohrig, '03, won first prize at the intercollegiate contest at the Mt. Gretna Chautauqua, August 1st. This is an honor for Muhlenberg as well as for Mr. Rohrig, since there were five other contestants from other colleges.

Reichard, '04, and Erney, '04, expect to attain fame by means of the psychology which they are at present formulating. The fundamental principle of the work is that psychology is a philosophy, not a science, and that the mind is divided into three parts.

Prof. Whitehorne, our new professor, was selected out of twenty applicants as a successor to Prof. Philip Dowell, Asa Packer Professor of the Natural and Applied Sciences. He is a graduate of Tuft's University, of Massachusetts. In 1901 he received his degree of Ph. D. Prof. Whitehorne has already distinguished himself, especially in chemistry. He discovered a third cinnamic acid, a fact of great importance, as it necessitates a recasting of one of the chief chemical theories.

The annual Class rush between the Freshmen and Sophomores took place September 12, at 11.00 A. M. It was one of the fiercest stair rushes known in the history of Muhlenberg. It continued for twenty minutes when the Freshmen outwinded the Sophomores and went up the stairs amid shouts and cheers. Some of the students were bruised and had their clothes almost torn from their backs. The Classes are about equal in number. The next contest will be the foot-ball game between the two lower Classes.

Our Alumni.

'70.—Rev. William K. Frick, D. D., of Milwaukee, Wisconsin, recently preached an excellent sermon in St. John's Lutheran church, Allentown, in which discourse he paid his Alma Mater a high tribute of praise. Muhlenberg College can well feel proud of loyal and able sons like Dr. Frick, who is one of the most energetic men in the western mission field of the Lutheran Church.

'72. Rev. John A. Schaeffer, Allentown, Pa., is the editor of *The Monthly Lutheran.*

'73. Rev. John Nicum, D. D., has resigned as the head of Wagner College, Rochester, N. Y.

'74. The question whether or not the Congressional compact made between the Democrats of Berks and Lehigh Counties in 1887, and which Congressman Green and some of his friends have sought to break was settled to-day in the Dauphin County Court, when Judges Simonton and Weiss rendered a decision to the effect that the agreement still stands, that both counties are bound by it, and that Marcus C. L. Kline, Esq., of this city, who was nominated by the Democrats of Lehigh County at their primaries on July 27th is entitled to have his name placed in the Democratic column.

The Court decides that although Congressman Green was nominated by the rump meeting of the Berks conferees at the Hotel Hamilton, this city, on Aug. 5th, he has no standing, and that Mr. Kline, who named five conferees as provided by the compact, is the regular candidate, having been nominated by his conferees, who withdrew after the Berks delegation of nine tried to force the nomination of Green upon the joint conference.

The principal questions involved in the case were whether the representatives of the two counties had legal power fifteen years ago to bind the two counties to an agreement for an indefinite time, and whether the stipulation that the rotation of Congressional nominations provided for in the compact should continue "as long as the two counties constitute one Congressional District," should be strictly construed or whether it ended when the Legislature at its last session changed the

number of this district from Ninth to Thirteenth. Berks contended that this action of the Legislature terminated the compact, but Lehigh took the view that although the number of the district was changed, the district itself was preserved intact, and that therefore the compact stands.

It is not known whether Mr. Green's friends will insist upon his running as an independent candidate and what action Mr. Sowden, who was defeated for the nomination, will take.

In deciding the case the Dauphin Court specifically decides that Green's certificate is invalid by reason of the fact that the Congressional agreement existing between the two counties has not been abrogated as claimed by Green. Kline's certificate is upheld.—*Allentown Chronicle and News.*

'74. Hon. James L. Schaadt has returned from his European trip which greatly benefited his health.

'74. Dr. Edgar D. Shimer, Assistant Superintendent of Public Schools, New York City, visited his old home, Allentown, during the summer vacation.

'76. Dr. S. E. Ochsenford spent a large part of his vacation in preparing copy for the *Lutheran Almanac* of 1903. He has served as editor of this publication for nearly twenty-one years.

'79. Rev. Carl N. Conrad, Ph. D., S. T. D., pastor of German Evangelical Concordia Church, of this city, has been given the degree of Doctor of Divinity by the board of trustees of Harriman University, Harriman, Tenn. The degree is granted, *pro merito*, for Dr. Conrad's thesis, "The Credibility of Apostolic Doctrine."—Rochester, N. Y., Newspaper.

'79. We greatly regret to report that, in the summer vacation, Dr. John K. Reinoehl, of Lebanon, Pa., was thrown from his carriage by a runaway horse and instantly killed. Dr. Reinoehl was one of the most prominent physicians of Lebanon and at one time represented his county in the Legislature of Pennsylvania.

'79. We understand that Frank M. Trexler, Esq., is to be the president of the new National bank that will have its home in the handsome building of the Y. M. C. A., on Centre Square, Allentown.

'80. At the recent unveiling of the tablet commemorating the hiding of the Liberty Bell in Zion Reformed Church, Allentown, in the days of the American Revolution, Dr. George T. Ettinger delivered the oration. He has also been appointed Prison Inspector by the Court of Lehigh County.

'80. We clip the following from *Ores and Metals*, the well-known mining journal of Denver, Colorado:

Prof. B. Sadtler, who has been several months superintending his zinc plant in Kansas for the treatment of the zinc-iron ores of Colorado, has returned to Colorado and says that the method is a pronounced success. He is now engaged in making contracts for zinc ores in the Leadville district. It now seems probable that several smelters will be erected in the mining sections of the West for the treatment of zinc ores by the Sadtler method.

'81. Hon. Joseph W. Mayne, candidate for re-election as member of the Pennsylvania Assembly from Lehigh County, has been appointed by William Creasy, chairman of the Democratic State Committee, to be one of speakers that will make a tour through the State.

'82. During the last summer, Dr. S. C. Schmucker was one of the lecturers at the New York Chautauqua.

'85. The *Philadelphia Press* published a good likeness of W. K. Mohr, Esq., yesterday and this article: Past Grand Master Wilson K. Mohr, of Allentown, is reported as much improved and now assured of an early recovery from his recent illness, resulting from a surgical operation necessitated early in the month. As Grand Master of the I. O. O. F. of Pennsylvania last year Brother Mohr became widely and favorably known in all parts of the State, his work for the order gaining for him many friends, whose solicitude for his recovery has been made manifest by frequent inquiries at headquarters in the Temple, at Broad and Cherry streets.—*Allentown Item.*

'86. Rev. Edwin F. Keever has accepted a call from Trinity Lutheran Church, Catasauqua, Pa., and we rejoice that we shall soon have another loyal and able son of Muhlenberg as a near neighbor. While serving as pastor in Boston he found time to pursue post-graduate work at Harvard University.

'86. E. O. Reyer, Esq., the burgess of Northampton, Pa., is a prominent stockholder in the Dry Brook Oil Company. The Scio Oil Company, according to the *Allegheny County Reporter*, struck oil within two hundred feet of the Dry Brook property; the Oak Duke Oil Company has struck a lot of gushers within 300 feet of the same. The Spirit Oil Company has also struck near the property owned by Reyer, Schlosser & Brothers, which is a separate piece of property from the Dry Brook Oil Company, and comprises 410 acres.

'88. We are sorry to chronicle the sad news of the death of the very estimable wife of Rev. James F. Lambert, of Catasauqua, Pa. In his great bereavement we extend our sincere condolence.

'89. Dr. W. A. Hassler, of North Eighth street, left last evening for Philadelphia to visit his son, Dr. J. Wyllis Hassler, Professor of Anaesthetics of Hahnemann Hospital, who was badly scalded in a railroad wreck on Sunday afternoon. The senior Dr. Hassler found his son resting easy and slightly improved. It is believed that he will recover, but it will take some time. His hands, neck, and face are badly injured, and there are scalds also on his arms, knees, and ankles. Fortunately, the steam did not affect his body and his chest is free from scalds.

The injured young doctor says that on his way from New York to Philadelphia he rode on the Pullman car "Bryn Mawr," occupying the smoking compartment. As he saw the train shed at the Broad Street Station, Philadelphia, he arose and prepared to leave the train.

The rest of Dr. Hassler's story is as follows: "As I arose from the seat there was a violent collision, which nearly threw me to the floor. It created a panic among the passengers in the Bryn Mawr, and, I presume, in all the other coaches.

"Naturally my first thought was to get out of the car as quickly as possible. The train had been moving at a high speed just before the collision, and I imagined that the accident might be of a serious nature. I think the other passengers in the Bryn Mawr car ran to the rear door, but I was nearer to the forward exit and tried to get out that way. I caught the knob, opened the door, and at the same instant

there was an explosion which seemed to be directly under my feet. What exploded I have no idea, but a cloud of steam shot into the air, burning and blinding me. I was driven almost frantic with pain. The force of steam threw me backward, and I fell through the door of the toilet room, which gave way as I plunged against it. Once in the toilet room I slammed the door, hoping that I might keep the live steam out of the compartment. But it came in through the window and through the crevices. In a few moments I was practically in a boiler of live steam. Then I pulled the door open and ran out into the aisle. It was impossible to see anything, or even to keep steps and I fell into the smoking compartment, where I had been sitting when the collision occurred. This room, too, was filled with steam. I ran back into the aisle and, although not knowing at the moment which way I was going, I turned toward the front end of the car and my hand came in contact with a door knob. The pain caused me involuntarily to pull my hand away. As I did so I felt the skin peel off. It stuck to the door knob. Nevertheless I caught the knob a second time and succeeded in turning it.

"The door opened, I fell forward and rolled over on my back. I realized then that I was again in the toilet room. I opened my eyes and saw the dim light from a window which was a few feet above me. Again after a hard struggle, I got up and succeeded in kicking the glass and screen out of the opening. Whenever I touched anything with my hands I left on it some of the parboiled skin or flesh. I pulled myself through the aperture—how, I don't know, for I was suffering intensely. I fell to the ground or the board-walk, I am not sure which, got to my feet again and ran through the train sheds into the station, down the stairway and jumped into a carriage, telling the driver to hurry to the hospital."

Dr. Van Lennep said yesterday: "I am very hopeful that he will recover. He is one of the bravest of the brave, and he has made a wonderful fight for life. There are hopeful signs in the case."

Dr. W. A. Hassler went to Philadelphia last night and spent the night at the bedside of his son. The latter, although suffering intensely, is rational. His face is swollen

to more than double its size. The scalds are confined to the face, from the elbows to and including the hands, from which all the skin is gone, and the lower part of the limbs, from the knees down. Dr. Hassler said in answer to a question, that it would be impossible to say at present what the outcome would be; that at least a week would have to pass. It all depended upon the condition of his kidneys. If the latter held out, his son would recover. If not, death would ensue.

Dr. Hassler has been connected with the hospital ten years. During this time, naturally, he attended many patients in his ward and it is from those that he has received scores of the most affectionate letters, deploring the accident which has befallen him, hoping for his speedy recovery, and breathing words of cheer and encouragement.—*Allentown Chronicle and News.*

'91. Rev. E. D. Meixell, pastor of the Reformed Church at Newport, Perry County, and a prominent clergyman of his denomination, will go into the banking business and this week will become assistant cashier of the Westmoreland National Bank. Rev. Mr. Meixell is a son of M. J. Meixell, the contractor, of this city, and is a graduate of the Allentown High School, Muhlenberg College, and the Reformed Theological Seminary at Lancaster. His wife is Lydia Leisenring, daughter of the late Martin W. Leisenring, of this city.—*Allentown Daily Item.*

'91. *The Lutheran Worker* is the name of a monthly paper fostered by the joint mission conference, consisting of the churches of Pastors Sachs and Coyner, of St. Louis, and Pastor Kreinheder, in East St. Louis.—*The Lutheran Witness.*

'94. Ira T. Erdman, Esq., Allentown, is the Democratic candidate for Prothonotary of Lehigh County.

'94. Malcolm W. Gross, Esq., of Allentown, is the Democratic candidate for Register of Wills of Lehigh County.

'96. Rev. John F. Snyder now is assistant to Rev. E. T. Horn, D. D., of Reading, Pa.

'99. Special ordination services were held in St. John's Lutheran Church, Allentown, for Frank N. D. Buchman, who

was sick at the time of the regular ordination of the graduating class of the Theological Seminary. The officers of the Ministerium conducted the services, Rev. H. A. Weller, Secretary of the Ministerium, preaching the sermon.

'99. At a meeting of the trustees of the Allentown Hospital, held yesterday afternoon, Dr. William A. Hausman, son of William Hausman, of No. 514 Union Street, this city, was elected resident physician at the hospital. Dr. Hausman will graduate next month from the University of Pennsylvania and will enter upon his duties at once. He is a graduate of the Allentown High School, Class of 1895, and from Muhlenberg College in 1899.—*Allentown Chronicle and News.*

'99. Rev. E. J. Heilman now has charge of the Lutheran Mission at Wyndmoor, Montgomery County, Pa.

'99. Rev. John Kopp is comfortably located as the pastor of the Lutheran congregation at Liberty, N. Y.

'99. William J. Seiberling, after graduating at the Chicago Theological Seminary, has taken charge of the Lutheran congregation at Mulberry, Indiana.

'00. Frederick L. Erb has been elected Vice Principal of the Slatington High School.

'00. Abraham B. Yerger succeeds J. R. Merkel as principal of the Academic Department at College. Mr. Merkel now teaches Latin in the High School of Bridgeton, N. J.

'01. Luther Serfass is engaged in the insurance business in Allentown, Pa.

'01. Howard E. Shimer is teaching at Nazareth, Pa.

'01. Thomas M. Yoder reports that he is prospering in Chicago. His address is 34 West Monroe Street.

'02. E. A. Bartholomew, of Sunbury, Pa., is teaching in Quakertown, Pa. We understand that he has joined the ranks of the married.

'02. Charles L. H. Glase expects to enter the wholesale house of his uncle in Philadelphia.

'02. Matthias R. Heilig is making a tramp trip through the British Isles.

'02. William M. D. Miller has secured a responsible position in the railway office at Cresson, Pa.

'02. Clinton Zerweck succeeds Howard E. Shimer as teacher in the Academic Department of the College.

'02. Samuel E. Moyer will enter the Reformed Theological Seminary at Lancaster, Pa.

Athletics.

Athletics at Muhlenberg have promise this year of a happy and prosperous future. Now that our boys are assisted by Coach Gray, who is doing all in his power to secure a winning team, there is no reason whatever to doubt that our present foot-ball team will even equal, if not surpass, any of our sister colleges.

The boys are responding nobly to the call of Captain Shalter; however, some are yet holding back who would furnish excellent material for the team. Not everyone needs to be a professional in this line. Enter the field and have as your mottoes, "Practice makes perfect," and "Strive to reach the top"; then many a happy victory will be brought to our institution the ensuing year.

We urge the student body in general to become members of the Athletic Association, which means as much as fighting on the lines.

The schedule up to date shows that but a few games will be played at home, and we trust that all the students and their friends will be present to join in the sport and aid our financial standing.

The following is the foot-ball schedule to date:

Sept. 24. Ursinus, at Collegeville, Pa.
Oct. 4. Franklin and Marshall, at Lancaster.
Oct. 11. Susquehanna, at Selins Grove.
Oct. 18. Bucknell, at Lewisburg.
Oct. 25. Lebanon Valley, at Allentown.
Nov. 1. Moravian, at Allentown.
Nov. 8. Washington Conference Academy, at Dover, Del.
Nov. 15. Moravian, at Bethlehem.
Nov. 22. Open.

Book Review.

"BEACON LIGHTS ON HISTORY." By John Lord, LL.D. Fords, Howard and Hulbert.

"Beacon Lights on History" is a series of eight volumes containing the numerous lectures which John Lord gave in the largest towns and cities throughout the Middle and New England States.

Before entering into a discussion of these books it may be well to give a short sketch of the author's life. John Lord was born in Portsmouth, N. H., September 10, 1812; was graduated at Dartmouth, 1833; studied at Andover Theological Seminary in 1837; became agent and lecturer on history to the American Peace Society and was afterward pastor of Congregational churches in New Marlborough and Stockbridge, Mass. He subsequently withdrew from the pastoral work, and devoted himself to historical study and lecturing, spending the years 1843-6 in England where he lectured on "The Middle Ages." Returning to the United States, during a career of fifty years, he has spoken in most of the largest towns and cities of the Middle and New England States. The University of New York gave him the degree of LL.D. in 1864, and he was lecturer of history at Dartmouth in 1866-76. This is a mere sketch of his life, but a full account can be had by referring to the last of the series of "Beacon Lights", which contains his biography.

The various volumes of "Beacon Lights" contain the lectures on a certain epoch of time, as for instance, Volume II, "The Middle Ages," treats of all those civilizing agencies which existed during the Middle Ages.

That the vital essence of history is biography is clearly shown in Dr. Lord's great work. He does not treat of battles, treaties, dynasties, but clearly brings forth the story of the world's life as it is best seen in the lives of its great men; or, as is stated, "in the opinion makers, the revolution-starters, the thinkers of great thoughts, and doers of great deeds."

Looking over the contents of the various volumes we will at once see the scope of this historical work. To say that it

covers a vast field is to say but little, for there is scarcely any civilizing agency of which he does not treat.

There is but one more feature of this work which we should like to mention and that is concerning the harsh criticisms which the author makes of other writers who differ with him in their opinions of some of the great men. We will refer the reader to but one of these which in our estimation is the harshest that will be found throughout the whole work. It is found in Volume I, "Antiquity," in the lecture on Cicero where he criticizes Mr. Froude for contending that Caesar was a benefactor to the cause of civilization. It reads in part:

"But Mr. Froude has attempted to reverse this verdict as he has in reference to Henry VIII., and as Carlyle—another idolator of force—has attempted in the cases of Oliver Cromwell and Frederick II. This remarkable word painter in his Life of Caesar—which is, however, interesting from first to last as everything he writes is interesting—has presented him as an object of unbounded admiration, as I have already noticed in my lecture on Caesar. Whether in his eagerness to say something new, or from an ill-concealed hostility to aristocratic and religious institutions, or from an admiration of imperialism, or disdain of the people in their efforts at self government, this able special pleader seems to hail the Roman conqueror as a benefactor to the cause of civilization."

IT IS VERY ODD

That anyone should puzzle his head over the question as to where Books and Stationery can be bought the best and cheapest. We think we have an established reputation for selling good goods. We know we sell on close margins. These facts being self evident, why need you ponder longer?

STILES, 529 Hamilton Street, Allentown, Pa.

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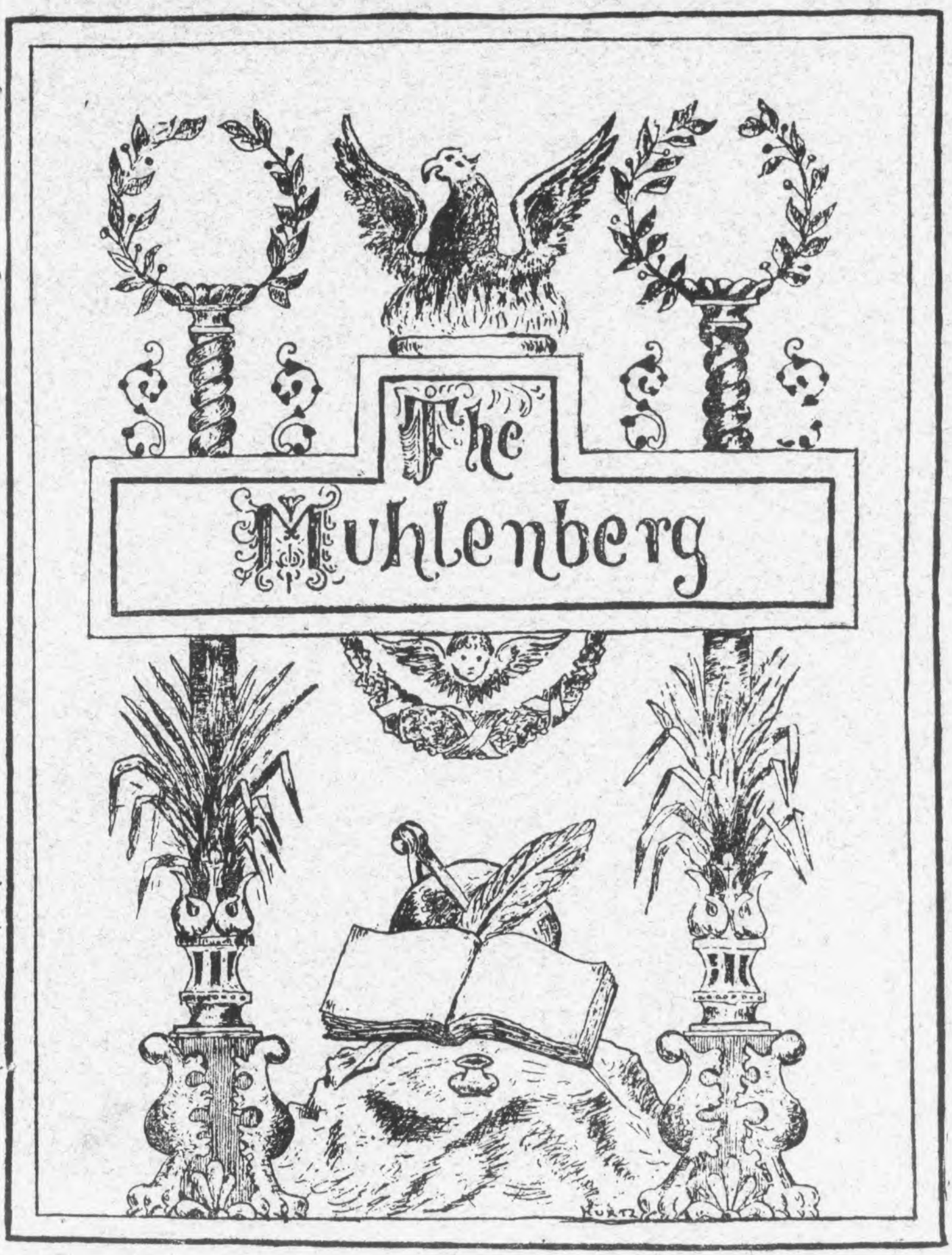

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Contents.

Resistance to the Development of Scientific Thought, 33
J. D. Heilman, '03.

Birds of a Feather, ... 36
I. Howard Kern, '05.

A Southern Romance, ... 39
Arthur F. Ritter, '05.

Editorials.
Nocturnal Nuisances, ... 46

Athletics, ... 47

Personal and Local, ... 48

Our Alumni, ... 51

Athletics, ... 58

Exchanges, ... 59

A Card from the Glee Club, ... 61

THE MUHLENBERG.

"Literæ Sine Ingenio Vanæ."

Vol. XX. ALLENTOWN, PA., OCTOBER, 1902. No. 2.

RESISTANCE TO THE DEVELOPMENT OF SCIENTIFIC THOUGHT.

(Oration delivered at the Junior Oratorical Contest, June 17, 1902.)

J. D. HEILMAN, '03.

Scientific thought, by calling into activity the slumbering forces of nature, revealing the wonders of the starry heavens, and telling the story of the earth as recorded in the rocks of time, has had a marvelous influence upon the human race. It is the foundation upon which rest our modern facilities of travel, the comforts of our homes, and the liberal spirit of this age. It dispelled many a dark cloud of superstition, and let the Gospel shine with purer light upon the whole Christian world. Therefore the human heart may well overflow with gratitude toward scientific thought. Yet to realize fully, in this age of freedom of speech and thought, the value of scientific truths a knowledge of the cost at which they were established is indispensable.

According to scientific methods, the harmony and splendor of God's creation are unfolded by applying the senses and reason to natural phenomena; but, formerly, the Church declared that the divinely appointed way of arriving at truths in nature was by theological reasoning upon scriptural texts. With unparalleled sincerity the early church fathers followed this method, until, in the seventh century, they had developed a theory concerning the relations of the visible heavens to the earth, with such characteristics as represented the very centre of the universe to be occupied by this terrene globe, about which the angels with ceaseless toil revolved the heavenly spheres.

This system did not spring from a mere indulgence of the human imagination, but it was founded upon the Book of Life and wrought out by the most renowned men of the age. The great theological scientists declared it not only to be supported by Scripture, but Scripture also to be supported by it. It was pronounced impregnable and final, and the assail-

ing tongue was stained with blasphemous guilt. Thus forcibly impressed upon Christendom, the geocentric theory lived in its beliefs and aspirations to the middle of the sixteenth century.

But many centuries before the complete development of this theory there appeared the germ of a heliocentric theory, whose growth was hindered by the dark shade cast by the great theological system. Yet, silently and unnoticed, it grew, until upon the borders of Poland, lying far beyond the borders of ingenious thought, it appeared as developed by Nicholas Copernicus, who stated the truth—so astounding then, so well known now—that the earth and the planets revolve about the sun. Constrained by fear to hide this truth—so helpful to science, so ennobling to religion—the great astronomer, after a period of forty years embodied it in his work on the "Revolutions of the Heavenly Bodies." No less fearful of his enemies at Wittenberg than of his formidable foe at Rome, he entrusted it for publication to Osiander at Nuremberg; but he, cowering at the thought of boldly setting forth this new truth, prefaced the work with apologetic lies, which presented it as a mere hypothesis. Thus, on account of the very guardian of truth, this truth in coming before the world was obliged to sneak and crawl.

Even death could not be trusted to shield Copernicus from the fury of his enemies. Therefore there was inscribed upon his tombstone no account of his life-long labors and his great discoveries, but this simple prayer: "I ask not the grace accorded to Paul; not that given to Peter; give me only the favor which Thou didst show to the thief on the cross."

Although the doctrines of Copernicus were set forth as mere hypotheses, yet they lived as truths. For expressing his belief in them, Giordano Bruno was sent to the dungeons of the Inquisition, but they continued to live. Six years later he was sent to the stake, and his ashes scattered to the winds; but they still lived, and now do live; for, ten years after, by the aid of Galileo's telescope, they were supported by irrefutable proof.

Now, as never before, the resistance of the Church was provoked. The facts revealed by the telescope were suppressed, the statements of Copernicus condemned, and his

doctrines declared to "vitiate the whole Christian plan of salvation," "to cast suspicion on the doctrine of the incarnation," to "upset the whole basis of theology," and to contradict the Scripture truths, that Joshua commanded the sun to stand still and not the earth, that the "earth standeth fast forever," and its foundations "are fixed so firm that they can not be moved," and that "the sun runneth about from one end of the heavens to the other," and "cometh forth like a bridegroom out of his chamber."

Galileo was denounced as an atheist and a heretic. Compelled to seal his lips, he set forth his defense in a book written in the form of a dialogue. This was permitted to be published, only after prefaced according to the ideas of Father Ricciardi. Yet its success was astonishing. The pious preface was ridiculed throughout the continent, and the supporters of the Copernican theory welcomed the new and powerful weapons placed into their hands. The Church, feeling its theory and authority waning, resorted to severe means. The book was placed upon the Index and its sale forbidden. Intriguing and plotting, lying and spying were continued against Galileo until he was placed into the hands of the Inquisitors before whom he appeared undefended and unadvised; broken with disappointment, wasted with labors and cares, sick in body and mind, in the seventieth year of his age, betrayed by his friends, threatened with torture and death, and well remembering the fate of Giordano Bruno for the same heresy—in such a condition and under such circumstances, he yielded to his enemies, kneeled at their command and recanted.

Thus he was vanquished. But the Church was fighting against more than Galileo, it was fighting against the truth which it had suppressed, but not overcome. Other men like Kepler, and Bessel, and Foucault, enlisting as the champions of scientific truth, secured the adoption of the Copernican theory as established.

A brief consideration of one struggle has been given. It is but like the dying echo of the din of a mighty battle. But in every department of scientific thought there has been a series of fierce conflicts, continued for centuries, and characterized by the same indomitable zeal, by the same relentless obstinacy, and by a far greater effusion of innocent blood.

This, indeed, is a faint idea of the resistance to the development of scientific thought. We condemn it for suppressing truth, for retarding progress and persecuting men: but we praise it for making the Church more tolerant and defining its work; for creating intense mental activity; for severely testing scientific truths and bringing them before the world; for broadening the intellect, and ennobling the soul.

BIRDS OF A FEATHER.

I. HOWARD KERN, '05.

Close to a country village there stand some mill buildings, that are dressed in clinging green vines which climb over the eaves and onto the roof; and away up near the top, behind the green foliage, perched on every jutting brick or stone and under every eave, rest the tenements of our feathered population.

The sparrows are very tame. They fly about our ears, hop saucily across the walks at our very feet, or actually fly in the face of Providence (for we must be a sort of Providence to them) in a way that would do credit to brave adventurers of a larger growth. These little brown mill hands are stocky, pert, alert little creatures, who look as if the strenuosities of life forbade their being too particular about their clothes. Some of them look fairly ragged and not one looks really well groomed.

But in a park and vicinity, where there is more room and perhaps better picking, the sparrows look almost too sleek to be related to their brothers and sisters of the mills. The park sparrows are slender, smooth, and glossy, instead of stocky and dressed in work-a-day brown. They of the park are not afraid either, but they seem less business-like than the mill sparrows. They fly and flit and hop as if on holiday bent and sure of a kind Providence with plenty of bread and bugs.

We find that the mill birds do not sleek themselves up for a visit to the park as the larger population does. The mill birds keep to the mills and the park birds to the park. But why? Is the park a swell residence quarter for birds of high degree? But surely birds have not money as a means of

keeping common bird folk at work, whilst the aristocracy flits in idleness in the park.

What then is to prevent the mill sparrows swarming up into the vicinity of the park where there are green grass, trees and shrubs, worms and crumbs? Surely if you and I did not have to pay more money than we can procure in order to do so, *we* would flock to the beautiful and easy places of life, instead of sticking to the mills and asphalt pavements. What keeps the birds to the dingy places, snatching their daily bread from under foot of man and hoof of horse?

There must be an individuality of birds as of men, a something *within* each which makes the mill an attractive force to one and the park to another. I can imagine a couple of little mill birds working up a rebellion against mills, asphalt, and the strenuous life. I can hear them twitter their dissatisfaction and determination that, since it costs nothing, they will hie themselves to that beautiful park and be swells. When they come to the park they sidle up to the older families and try to get acquainted. But they find that the older families are very much occupied with one another and do not heed them.

What are they to do who live where they can not work for a living and yet who dispise flirting and pluming themselves as the main occupation of life? What can they do but grow lonely and homesick, and go back to the mills? And such a chirping, chattering, and fluttering as welcomes them is enough to gladden much larger hearts than those of little sparrows. They are now sure that anybody can have the park that wants it, but for their part they know a good thing when they see it, and they choose the strenuous life as the only life for a self-respecting sparrow. It matters little whether we wear brown feathers on our backs or gayer ones on our hats; our actions, experiences, and conclusions are all ordered by the same all-present law of love. The heart that fits the mill life is held there, even if there be no question of money to hold it. If, perchance, we fly afield, we find things not so attractive as they seemed whilst we were afar off, and back we go again to our first love. Or if we can not return we do our very best to make over our new environment after the old pattern.

In a community where I lived, about a mile across the

fields there arose a pretty little cottage which shone out daintily white with cream trimmings, in its setting of spring green. There was a white fence around it and a neat white and cream-colored barn at the back.

A family moved in and on Sunday came to a certain church. After church there was class meeting. The bearded head of the new family arose in his turn and arraigned the pastor, people, and neighborhood in general as a pack of unsanctified sinners among whom he and his had come to live as shining examples of the Lord's work. He struck his broad breast and announced that he was wholly sanctified. For seven years he had not once sinned, and he could never sin again.

He exhorted his hearers to hold a sanctification meeting and beseech the Lord's grace for similar favors. His wife, a pretty woman with flowers in her hat, arose after him, and in a high nasal whine, punctuated with a few becoming tears and sniffs, echoed her husband's sentiments. The young girl and the young son, who looked like his father minus the beard and plus a discontented frown, sat silent with drooped eyelids.

It was a long time before I got around to calling on the new neighbors, though I had almost daily admired the pretty cottage. When I at last neared it I was amazed to see its racked appearance. There were no eaves or drains, and the side walls were mud bespattered. The porch-posts and doors were battered, dented, and dirty, as if a dozen children in copper-toed boots had spent their days in kicking and throwing mud balls.

The family living-room into which I was ushered was a sight. It did not suggest that a cyclone had struck it; no, it looked as if a dozen cyclones, booted and spurred, had lived and wrestled there for ages. The windows were specked, the shades nearly torn from the rollers. The chairs, table, and walls were battered and broken, and the tall wood heating stove was a howling red waste. At one side of the stove stood a wood-box used for "chunks," and above this box for the space of three feet the poor little cottage's lath ribs lay bare, where descending fire-wood had smitten away the plaster. The little white cottage had paid dearly for sheltering our sanctified neighbors, whose desire for beautiful surroundings

was not strong enough to impel them to sanctify their manners and walk softly before beauty.

The little mill sparrows, not willing to live the life of the the park birds, fly back to the mills. The sanctified family, not willing to live the life that creates and regenerates beauty, reduces its surroundings to the level of its living.

As fast as you and I learn to live the life we shall find all beauties being added unto us. As fast as our heart grows and reaches the surface we shall find environment being transformed to match.

In order to let beauty exist about us we must needs be sweet, gentle, and kind; kind to things as well as to people.

The fruit of the spirit is love, joy, peace, gentleness; and all beauty is drawn to receive the fruit of the spirit.

A SOUTHERN ROMANCE.

ARTHUR F. RITTER, '05.

Dave Graham was the only son of a rich Southern planter. Dave was a mere boy when his father died, leaving his mother and himself alone. Being the only son he would eventually fall heir to a vast fortune.

His mother's one desire was that when he reached manhood, he should marry a lady of wealth and high social standing; but Dave ignored the wishes of his mother, when, at the age of nineteen—two years before he was to receive his inheritance—he married a poor girl, Marion Goodwin by name. This so angered Mrs. Graham that she turned Dave away from the home where he was born and spent his boyhood days. It was with a sad heart that he reluctantly turned his back to the old homestead. He resolved to go at once to the home of his bride and break the unwelcome news to her. It was, indeed, a trying ordeal for both when Dave, with tearful eyes, told her how his mother had treated him, and thus crushed their fond hopes. He thought it must be all a dream. How could his heretofore kind mother turn him away!

The couple departed for a distant Northern city, where no one knew them. Here Dave rented a few rooms in a large tenement house, where he went every night to rest his weary body after tramping about all day seeking employment

He was an expert accountant, but not being able to show any recommendations his efforts were futile.

The small amount of money which they had brought with them dwindled to a mere nothing, since it was continually drawn upon to supply their daily needs. The rent was due and had to be paid. This took all that was left.

The only thing left for Marion to do was to seek employment. She met with better success than Dave. Her experience as a school-teacher enabled her to secure a position as governess in a well-to-do family, where she soon won the admiration of the entire household by her kind and pleasing manners.

For poor Dave there seemed nothing left but to beg or starve.

It was on that memorable morning of April 15, 1861, that Dave heard of the proclamation issued by President Lincoln, calling for 75,000 men to uphold the Country's flag and defend the national honor. Over 90,000 men answered the call and among them was Dave Graham, ready to lay down his life if needs be, to help make the oppressed negro free. He knew how cruelly the slaves were treated, being a Southerner by birth. We will leave him for a time with the Union Army.

* * *

Dave's wife, Marion, had a twin sister named Beatrice. The resemblance was so close that their parents found it difficult to tell them apart. But as much as they resembled each other in their features, so much they differed in their dispositions. Marion was kind to everybody, and by her winning ways gained the esteem of all. On the other hand, Beatrice was continually making enemies by her selfishness and rude manners. She became extremely jealous of her sister Marion, and vowed to have revenge when an opportunity should present itself.

When Marion left home, she gave Beatrice a photo of Dave, which set Beatrice's heart aglow with hatred toward her sister every time she looked at it. She was jealous that *she* could not catch some nice young man.

Weeks and months passed, and Marion's parents received no letters from her. They thought she had forgotten them after being thrown into the whirl of wealthy society; but

Marion did not wish them to learn of her husband's exile from home, all for her sake. She knew that his love for her was more to him than all the luxury and wealth which he might have enjoyed at home by rejecting her.

One morning Beatrice, in looking over the morning paper, saw, to her amazement, the following notice:

$5,000 REWARD!

for information as to the whereabouts of Dave Graham, my son, and his wife. Left home two years ago. I beg, that if this meets the eye of the persons herein mentioned, they return home immediately as immense riches are in store for them.

MRS. JOHN GRAHAM.

Address all communications to Winfred & Williams, Attorneys-at-Law, Mobile, Ala.

Beatrice thought to herself, "This proves that my sister is not living with Dave's mother and is not liable to see this small bit of news which would prove valuable to her. It shall prove valuable to me. *I* as a twin sister, will palm off as *Mrs. Dave Graham*, widow of the *late* Dave Graham, and no one will be the wiser. Ha! Ha! *I* will become possessor of those immense riches in store for *her*."

The attorneys into whose hands Mrs. Graham had given her case had given up all hopes of ever finding her son, Dave. It was not until they received the following letter, that they believed success had crowned their efforts.

B——— June 13, —62.

Gentlemen: By mere chance I saw the brief news which will change my whole life, make me possessor of immense riches, which I, the lawful widow of my late husband, Dave Graham, may legally claim. He died a year ago, from a broken heart. Since then I have lived in obscurity in a large Northern city, barely able to keep the wolf from the door. Will meet you in your office next Friday afternoon at two o'clock and bring sufficient proofs to establish my identity.

Yours respectfully,

MRS. DAVE GRAHAM.

When the elder Mrs. Graham was shown the contents of the letter, she wept tears of sorrow for having sent poor Dave away from home so young, to battle against the hard world, and finally succumb in the struggle. But she was glad that

his wife, whom she had never seen, still lived. She still had, and now adored, the photo of Marion, which Dave had given her.

The clock in the law office of Winfred & Williams struck two and almost on the minute a woman in black entered. "I am the widow of the late Dave Graham," she said. "This," she sobbed, producing the photo of Dave which Marion had given her, "was my dear husband." Being life-long residents of Mobile they knew the picture was one of Dave Graham. They were examining a photo of Marion which Dave had given to his mother. They looked at the photo, then at the woman.

"Madam," said Mr. Williams, "you are none other than the widow of Mr. Dave Graham! Poor boy, that he should leave this world so young. I think I may say without contradiction that after the death of Mrs. John Graham, you will be the wealthiest lady in this city, as you are the only surviving heir. Thanks to your prompt appearance, Mr. Winfred and myself may now claim the reward."

The meeting between Mrs. Dave Graham (supposed) and Dave's mother, Mrs. John Graham, was indeed a happy one for both, mingled with sadness for the latter. Mrs. Graham, with tears in her eyes, held a long conversation with her newly found daughter-in-law. "It indeed seems a long time since I sent Dave away, and I shall never have the chance to meet him again in this life to ask forgiveness for the great wrong I did him. I know how cruelly I drove him from me, but you shall see that I am truly repentant. You, dear Marion, if I may call you so now, will be mistress of this mansion. The servants will do your bidding. Anything your heart desires you may gladly have at my expense."

It was thus that false Beatrice Goodwin was received as Mrs. Dave Graham, widow of Mrs. John Graham's only son. She certainly felt highly elated over her success. Her plans had worked admirably so far, but the plans for the future did not end in a very pleasing manner for her, as we shall learn later.

* * *

After one of those terrible battles of the Civil War, the battle of Antietem, where McClellan met Lee's army and defeated it, the hero of our narrative, Dave Graham, was picked

up unconscious and bleeding from a dangerous wound in the leg. He was taken to the army hospital, where the surgeons found it necessary to amputate the limb below the knee. Months fled before Dave was well enough to leave the hospital and go he knew not where, thank God if he might be able to say home. Since he could fight no longer in the ranks of the Union he was given an honorable discharge. He started for the city where he had enlisted and where he had last beheld his beloved wife, Marion.

When he hobbled up to the door of the house where his wife had been engaged as governess, and inquired for her, it was with a joyful heart that he heard she was still there and perfectly well. She needed no introduction as she recognized in the emaciated and wooden-legged soldier her own dear Dave. The meeting was a joyful one.

They decided to go home to his mother as quickly as possible. He knew she would not send him away, after learning of the ordeal through which he had just passed, and since he left her side.

The shades of evening had just fallen when Dave and wife alighted from the train at the nearest railroad station to Dave's home. A cab was summoned in which they were driven to the mansion, which he was forced to leave years ago. On the right side of the road it stood, hidden among tall, stately trees. It was situated on the outskirts of a large city.

He was seated on the box with the coachman, an Irishman, who soon started to converse. "Pardon me, sir, for inquiring, but I suppose yer gowan to the reciption to be given to Mrs. Dave Graham." Dave almost fell off the seat from the shock this gave him. He thus reasoned: "This is certainly very strange; they must somehow have heard of our coming, but why should it simply be a reception to my wife? Why am *I* excluded? As we are near home, the mystery will soon be solved." They alighted before the old iron gate, and the cab drove away. The sight which now met their gaze was a grand one. The yard was transformed into a veritable fairyland. Innumerable Chinese lanterns hung among the shrubs and trees; their variegated colors lending enchantment to the scene. Dave's heart swelled with joy and pride

and his eyes filled with tears as he saw the familiar scenes as they lay spread out before him.

To the south, lined up against the horizon, he saw the large cotton mills, which now belonged to him. To the west, he saw the extensive cotton fields, where many a time when a boy he romped and frolicked, while the old and young slaves picked the precious cotton, a good deal of which was used in their own mills, the rest being put upon the market, where it brought a good price. The moon had risen in the east, and he beheld the row of huts along the river where his father's slaves, now his, lived with their families. He thought of the time when, as a boy, he had danced and sung those good old plantation songs with the little black pickaninnies, to the accompaniment of the banjo. Many a time he sat at the same table with these little blacks, their shining faces covered with "'lasses" from the "'lasses bred," and how often he ate of the good hominy cake, baked by some kind granny. Memories of those good old times rushed to his mind till he was completely carried away with them. He gave a start when Marion tapped him on the shoulder and told him to "come on."

They opened the gate. It creaked on its old rusty hinges as of yore; so familiar to Dave, but new to Marion. Together they hurried up the gravel walk leading to the house, while strains of sweet music were wafted on the still summer air.

When they entered the house they were accosted by an old negro servant. "Berry sorry, mistah, berry sorry; my orders am not to allow anyone to enter widout an invitation."

"Pete, look into my eyes; don't you remember your young master?"

"Well, laws-a-massy, if it isn't my young massa Dave," said Pete embracing him. "B-u-u-t where'd you come from? I thought you was d-e-a-d. You am no g-h-o-s-t, am you Dave?" asked Pete, in frightened manner.

"I'm not dead yet, Pete. You must have been misinformed. This lady here is my wife." The negro stared in astonishment.

"Why bress my soul, dat's de same woman I saw in de drawin' room not more'n ten minutes ago."

"You're mistaken Pete. We have just arrived this minute."

"No sah ree," said Pete, "I can't believe it. Your dear ole missus thought you was dead and gone. I will tell her ter come at oncte, while you wait in dat side room dar, till she comes. We will spring a s'prise on her."

Mrs. Graham, on being told she was wanted immediately, hastened from the room where the guests were being entertained. The moment she beheld Dave, she sprang into his open arms and explained, "Dave! my long lost son Dave! Your dear wife told me you were dead."

"How can that be mother? My wife and I have just arrived." Marion, who all this time had stood aside unnoticed, now stepped forward. "This is my dear wife, mother; the truest woman that ever lived."

His mother looked at Marion a moment and then gasped—"The very picture of the lady, who is at present in the drawing room, palming off as the wife of my son, dear Dave."

The large assemblage of guests present were completely taken by surprise, when old and gray-haired Mrs. Graham returned, leaning on the arm of a one-legged soldier accompanied by a beautiful lady. Mrs. Graham spoke as follows:

"It is no doubt a surprise to you to see me bring among you this soldier and lady; but they are to be the honored guests of the evening. The soldier is none other than my long lost son Dave. The lady is his wife, the real Mrs. Dave Graham. This reception will be held in their honor. The false Mrs. Dave Graham has indeed played her cards well. My son's wife Marion has discovered that the arch schemer sitting in your midst is her twin sister. She must leave this place at once. No consideration at all will be shown her further than that she will be allowed to go in peace." Up to this time, Beatrice had been sitting as one stricken dumb. She now burst into tears, and begged the forgiveness of her sister. Kind-hearted Marion readily granted it expressing only pity for her.

She left the house with a sad heart. It had not ended as she had planned; but she knew her deep game was frustrated and her last card had been played. Retribution had come slowly but surely. Great as was her humiliation, let us hope that she left the place a wiser and better woman.

Let us look into this home after a lapse of five years. Dave is sitting by the fireside, holding a young boy of three summers on his knee, telling him of his adventures while a Union soldier. "Grandma" Graham calls him "Davy, Jr."

THE MUHLENBERG.

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Editorials.

NOCTURNAL NUISANCES.

One of the great nuisances from which we all suffer is the impunity with which certain students disturb the sleep of others. Absolutely no respect is shown by these persons for our inalienable right to slumber in the night time. No sooner are we enrapt in needed sleep than unnecesssary rapping of a different order takes place, for they do not content themselves with treading heavily up and down the halls at all hours of the night, but will hammer upon the doors, sing, and make other harrowing sounds. In the daytime when others are hard at work, these owlish persons sleep, otherwise natural punishment would follow the violation of Nature's laws. As it is, our belief in future rewards and punishments, especially the latter, grows stronger and stronger. There is pressing need, however, for immediate relief. It is a question that can not be arbitrated. We stand firmly upon our rights and call upon the higher powers for protection.

ATHLETICS.

Athletics at Muhlenberg in the realm of foot-ball is in a bad way. Too little interest is shown in the success of the team by the students; no encouragement is received from the faculty; while there is an abundance of good material among the students, too few men are trying for positions on the team; there are very serious defects in the playing of the various members of the team which can not be remedied without long and hard practice against a scrub team.

The severe defeat which our team sustained at Collegeville, not to mention that at Lancaster, is a presage of what we may expect in the future if certain conditions now existing at Muhlenberg are not changed. High play and a general lack of aggressiveness in the line, high tackling, slowness in starting, fumbling, the inability of the line men to make holes by which our backs might penetrate the enemies' line, and an entire absence of team play were responsible for the drubbing we received from Ursinus. These radical defects can be remedied to some extent by the teachings of our coach, but can be completely eradicated only by practice against a strong scrub. Men are not taught to charge quickly, to run hard, to play and tackle low in signal practices but in hard scrimmages with a good scrub. The scrub makes the team.

To get a good scrub we must have the interest and good will of all the students. Every student who has the physical qualifications should consider it his duty to try for a position on the team. He should play for the honor and glory of Muhlenberg. He should at least play on the scrub.

The students can also aid athletics in a pecuniary way. Every student should be a member of the Athletic Association. At other colleges all students are required to belong to such an association; the association fees are included in the college fees, such fees are collected by the college Treasurer and by him turned into the association treasury. This system is the most practical and convenient yet devised, obviating all difficulties of collection from students who want to speak of the athletic record of their college with pride but are too careless or indifferent to pay the bills. We respectfully recommend the adoption of this system at Muhlenberg.

Our faculty could do much to secure our success in athletics if they, as a whole, took more interest in the matter.

We are barely permitted to indulge in athletics. Instead of this lukewarmness they should give us active encouragement. A word of praise and encouragement now and then would do wonders. At Ursinus one of the professors showed his interest by acting as referee in the game. Of course we do not expect our faculty to do anything like this; but since they work so hard for our intellectual and spiritual advancement perhaps they can also help along our advancement in athletics. Athletics makes a very prominent feature in college life nowadays and nothing advertises a college more among prospective students than a good foot-ball record. Young men, in choosing a college, very often think quite as much of its athletic record as of its scholastic standing. If we are to expand into Greater Muhlenberg there must be something to draw students, and athletics will certainly help a great deal. If our students once know that our faculty favors, instead of merely permits, athletics, more men may feel like trying for the team. It has had this influence in other colleges, why not here?

If we are to have athletics at all let us make a success of it. Let every man who is physically able try for the team; let us all join the Athletic Association; let our faculty encourage us with words and interest; let us all try to help our coach and those who are nobly striving for the glory of dear old Muhlenberg. Only when these wishes are accomplished facts can be stemmed the tide of defeat which is rolling up before us. Good luck go with our foot-ball team.

W.

Personal and Local.

Rain.

Chestnuts.

Foot-Ball.

Empty pockets.

Making up conditions.

Here to-day and gone to-morrow—greenbacks.

Serfass, '01, called on friends at the college recently.

Kaiser, '05, has recovered from an attack of typhoid fever.

Kline, '03, is back from the coal regions on a thirty days' furlough.

Kurtz, '03, spent October 4th and 5th at his home. We wonder what is the attraction.

Holter, '06, spent a few days during Fair week at the home of his room-mate, Kauffman, '03.

Berger (in psychology): "Doctor, can you feel anything without touching it?"

Dr. W.: "Who sailed further than the Cape of Good Hope?"

Wuchter, '05: "Columbus."

Ritter, '04, entertained Messrs. Arthur Kepner, Morris Romig, and Elmer Ritter, of Pottstown, during Fair week.

The Alpha Tau Omega fraternity has increased its membership by the addition of Kline, '05, and Rudy, '06.

Rhodes, '04, has been spending a few days, not at the Fair, but with the fair one.

Kunkle, '04 (in logic): "Is it proper to say *sweet* landscape?"

Dr. O.: "Have you been out with the ladies?"

A. C. Karkau, of Lansing, Mich., is the latest addition to the Freshman Class, which now numbers twenty-eight.

Acker, '04, having witnessed the soldiers depart for the coal regions on the evening of September 29th, was unable to attend classes the next day.

Longfellow was only nineteen when elected professor at Bowdoin.

Ritter, '05: "Doctor, may I leave early, I want to make a car?"

Dr. W.: "You don't want to *make* a car."

The new attraction at Muhlenberg—Keboch in Pioneer uniform.

Dr. E.: "What do you mean by 'greaved'?"

Wuchter, '04: "Having troubles of your own."

Haines, '04 (in discussing the Jewish religion and habits): "Doctor, I don't like pork."

Dr. W.: "That doesn't prove anything."

Croman, '03, led the service at St. Michael's Lutheran Church, Sunday evening, September 28.

Dr. E.: "What case is *sic* ?"
Delong, '05: "Nominative."
Dr. E.: "Yes, rather a sic(k) nominative."

Ritter, H., '04, has returned to resume his studies after teaching for a few weeks in one of the Allentown schools.

Dr. O.: "Mr. Goldsmith, do you believe in phrenology?"
Goldsmith, '04: "No, I don't."
Dr. O.: "Then sit down."

The Phi Gamma Delta fraternity has added Reiter, '05, to its membership.

The Juniors have already begun work on their *Ciarla*, which promises to be one of the best published.

Dr. W.: "Now, Mr. Kidd, I wish you had another name."
Kidd, '05: "Call me Brotfresser."

Dr. O. (in psychology): "What knowledge of an orange do we obtain by the sense of smell?"
Rentzheimer, '04: "We learn whether it is sweet or sour."

Typhoid is raging in Allentown. At present there are over two hundred cases which cause great alarm among the people. Water is said to be the cause. Doctors have advised everybody to boil all drinking water.

It is said that three hours of close study wear out the body more than a whole day of hard physical exertion.

Renninger, '06, who last April enlisted in the Hospital Corps, Company B, Fourth Regiment, was called to Mount Carmel, September 30, on account of the rioting in the coal regions.

The Augsburg Society was reorganized for the coming year on Friday afternoon, October 3, with Dr. Wackernagel as instructor. A large number of students attended the meeting.

Handwerk, '04, is seriously ill with typhoid fever.

Ritter, N., '04, spent October 4th and 5th at his home in Pottstown.

N. Ritter had written,
In that he's proficient;
But for one who is smitten
It is insufficient.

The Great Allentown Fair, towards which the students always look with pleasure, has come and gone. On account of the continual rain it was not very well attended. Some of the students report a good time wading through the mud.

The Missionary Society held its first regular monthly meeting, September 19, in Dr. Wackernagel's room, with a good attendance. The Luther League topics will be taken up and will be of great benefit. It is hoped that after hearing Rev. Buchman's address the students will show more missionary spirit than they have done in the past.

Our Alumni.

'69. Rev. Revere F. Weidner, D. D., LL. D., of the Chicago Lutheran Theological Seminary, presided at the meetings of the "Educational Committee of the General Council of the Lutheran Church of North America," held in New York, September 10th and 11th.

'70. Rev. Dr. W. K. Frick, of Milwaukee, Wis., preached an inspiring sermon in St. John's Lutheran church, Allentown, Pa., Sunday morning, September 14. In the afternoon he addressed St. Luke's and St. Stephen's Sunday-schools on English Lutheran Mission work in the West, and in the evening preached another interesting and instructive sermon to St. Michael's congregation. Wednesday afternoon, September 17, he delivered a missionary address in St. Luke's church, where the representatives of the Woman's Mission Society, of Pennsylvania Ministerium, met.—*The Lutheran.*

'71. An impressive memorial service was held in the German Hospital in honor of the late John D. Lankenau for many years president of the hospital, on August 30, the anniversary of his death. Members of the Executive Boards

of the German Hospital and of the Mary J. Drexel Home, a number of physicians and representatives of the Deaconess Institution were present. Rev. J. F. Ohl delivered an English, and Rev. F. Wischan, a German, address. Rev. A. Hellwege and C. Goedel were also in attendance. After these exercises a delegation proceeded to Woodland Cemetery, and placed flowers upon Mr. Lankenau's grave.—*The Lutheran.*

'73. Dr. John A. Bauman, of the college faculty, while on a recent trip through the Eastern states, entered his daughter as a student at Wellesley College.

'73. On September 15 Dr. John Nicum and wife returned from a trip to Germany. *The Lutheran* of September 18 contains a very interesting letter written from Winnenden, Wurtemberg, the birthplace of Dr. Nicum.

'76. *The Lutheran* of September 11 publishes a thoughtful article on our institutions, entitled "What Hinders Our Educational Work," from the pen of Prof. S. E. Ochsenford, D. D.

'79. From the *Rochester Advertiser* of July 27 we reprint the following interesting account of the celebration of the twentieth anniversary of Dr. Conrad's services as pastor of Concordia Church, Rochester, N. Y.:

Concordia Lutheran Church yesterday celebrated the twentieth anniversary of the pastorate of Rev. C. N. Conrad, D. D. The auditorium was handsomely decorated with rich plants and flowers, which had been placed there by willing hands. Hanging baskets were suspended from various parts of the church, while the organ, pulpit, baptismal font, and balcony were well decorated.

Special preparation had been made for the musical numbers at the morning service. The pastor spoke on the subject, "The Pleasures and Trials of the Gospel Ministry." At the evening service the large church was again filled to the doors, all eager to partake of the inspiration of the celebration. Rev. W. E. Murray of Grace Lutheran Church gave a short address in English, after which the pastor spoke briefly in German. Rev. J. W. Knapp, Ph. D., of New York City, who was to have spoken, was unable to do so, having been taken suddenly ill.

These addresses were in a congratulatory vein, pastor and people being felicitated in that they had passed so many years together.

Dr. Conrad's life as a pastor has been spent in ministering faithfully to the needs of his flock, and his entire life is an interesting study. He was educated at old No. 14 School, on Scio Street, and later attended St. Paul's Episcopal School on Mortimer Street, Wilson's Commercial College and Newark Academy, at Newark, N. J. Graduating from the academy after two years of study he pursued his course at Muhlenberg College, Allentown, Pa., graduating with the degree of A.B. in 1876. After three more years of study at the same institution, the degree of Master of Arts was conferred upon him. A three years' course in theology in the Philadelphia Lutheran Seminary followed, and upon graduating from that institution he took up his present charge July 24, 1882, just twenty years ago.

In the year that Dr. Conrad took charge of Concordia Church there were 106 male voting members and 150 families in the congregation. At present there are 390 male voting members, three aid societies, a parochial school with two teachers and 150 scholars, 800 families and 3,000 souls in the congregation, and 927 scholars and teachers in the Sunday-school. In the twenty years of his pastorate many improvements, additions, and alterations have been made in the church. A new tower and belfry have been built, a basement added, the school enlarged and improved, other additions made, and recently a new church organ installed. The fact that gratifies Dr. Conrad and the congregation is that everything is paid for and the church is now free from debt.

Some of his attainments are worthy of mention. In 1886 he was instrumental in the founding of the Concordia Church at Brockport. The next year he founded the Concordia Church at Kendall. In 1889 the Concordia Church at Byron was founded by him, and the next year the Concordia Church at Charlotte. In 1895, with Rev. John Hartman, he organized the Bethlehem Church at East Rochester.

Dr. Conrad is a great student. He rises at six o'clock each morning, and by ten, he has read 300 or 400 pages. He has taken a post-graduate course in philosophy and after due examinations received the degree of Ph.D. from Thiel College,

Greenville, Pa. After three years more of study of mental and moral philosophy, he was given the degree of S. T. D., by Harriman University, Harriman, Tenn., and a year later, in 1902, the degree of D. D. was conferred upon him by the same institution. He has also found time to study law and international law.

The doctor's contributions to literature have been numerous. In 1887 he wrote "Gesprache mitt Gott," and "The Good and the True"; in 1891, "Christliche Erzachlungen"; in 1894, "Weinhnacht's Programme"; and since then treatises on "Epicureanism," "False Theories of Our Life," "Epicurean Philosophy and Its Influence on the Human Thought of All Ages," and "The Credibility of Apostolic Doctrine." Dr. Conrad is editor of a Christian paper of the congregation called "*Hausfreund.*"

During his twenty years' pastorate he has baptized 3209 persons, confirmed 1617, married 772 couples; buried 1538 people, administered communion to 34,700 and received 340 male voting members into the church.

In the twenty years of his pastorate Dr. Conrad has not taken a vacation. He says only the worn-out pastor needs a vacation, and he has never confessed the necessity for one.

'79. On Sunday, September 7th, St. John's congregation, Mauch Chunk, Pa., celebrated the twenty-fifth anniversary of its German Sunday-school. Rev. Dr. Wackernagel, of Allentown, who was pastor of the congregation from 1876 to 1881, and to whose self-sacrificing labors much of the success in the later history of the congregation was due, preached a German sermon in the morning. The anniversary exercises proper were held in the afternoon, when the scholars, headed by the pastors present and all those who during the past twenty-five years taught in the Sunday-school, proceeded from the basement to the main body of the church. The exercises were in charge of the superintendent, Mr. John Steinbeck. The first address was delivered by Dr. Wackernagel, who was followed by Rev. L. Lindenstruth, pastor of the congregation from the spring of 1881 to the spring of 1900. The latter also preached an English sermon in the evening, on the work of the Sunday-school, to a large audience. The secretary read a report of the work of the school covering a period of twenty-five years,

when the school took possession of its present quarters. St. John's congregation, which has also an English Sunday-school, is efficiently served at present by Rev. W. M. Rehrig, who is not only a faithful pastor but also a fine scholar. During his pastorate a number of extensive improvements have already been made to the church property, and others are in contemplation. St. John's has a large number of young people who are interested in its work and may therefore look forward to a very prosperous future.—*The Lutheran.*

'82. Rev. Lewis J. Bickel, Pottstown, Pa., was secretary of the ninth annual convention of the Sunday-schools of the Norristown Conference, held in St. Mark's Church, Pennsburg.

'84. We were very glad to meet Mr. and Mrs. John M. Dettra, who recently paid Allentown a flying visit. From all appearances, as well as all accounts, they are prospering in Norristown, Pa., where Mr. Dettra is a member of the well-known law firm of Holland & Dettra. James B. Holland, the senior member of the firm, is a prominent Republican politician of Montgomery County and Collector of the Naval Port of Philadelphia.

'84. The Rev. O. E. Pflueger, for more than thirteen years pastor of the Lykens Valley parish at Elizabethville, Pa., resigned the same and accepted a unanimous call from the Womelsdorf parish, the change to go into effect November 1, 1902.

'84. Rev. Wm. H. Zuber has removed from Greensburg, Pa., to No. 26 College Avenue, Greenville, Pa.

'85. Dr. Theodore E. Schmauk, in writing about the "Graded Sunday-School Lessons of the Lutheran Church," in *The Lutheran*, says:

The flourishing congregation of the Rev. Frank Fry, in Rochester, N. Y., reports that it will erect a fine and commodious Sunday-school structure especially adapted to the needs and the realization of the General Council Graded System. The building will be erected on the property adjoining the congregation's beautiful church, and the ground has already been purchased. The meeting at which the congregation decided to take this step was largely attended and enthusiastic. The resolution to build was unanimous. The new structure

will be ample in size, accommodating one thousand scholars. It will be equipped with modern apparatus and built entirely on the Graded System plan, the construction to commence in October.

These Rochester people, with their pastor are to be commended for their enterprise and devotion. It was less than two years ago that their new church was dedicated. We hope their new school will prove to be a model for the whole Lutheran Church in America.

'86. We have received a printed circular from Rev. John F. Nicholas, D. D., of 1823 North Park Avenue, Philadelphia, containing a very life-like portrait of Dr. Nicholas, and announcing the following titles of lectures which he this season offers to the public: "Cranks, and How They are Turned, or, the Test of Character"; "The Locomotive and the Baby, or, the Emphasis of Beauty"; "How to be Happy though Wretched, or, the Philosophy of Joy"; "Hamlet"; "The Witness of Dante to Modern Life"; "Oliver Cromwell"; "To Oberammergau and the Passion Play as I Saw it in 1900."

'90. At the last convention of the Sunday-schools of the Norristown Conference, Rev. W. O. Fegley, Trappe, Pa., made an address on "The Sunday-school as a Factor in the Religious Training of the Young"; Rev. C. C. Snyder, '91, Centre Square, Pa., spoke on "The Prospects of Our Youth"; Rev. D. H. Reiter, '78, Richland Centre, presented a paper on "The Sunday-school of the Congregation — its Organization and Work," and Rev. E. H. Trafford, '92, Kimberton, Pa., read a paper on "The Training of the Sunday-school in Missionary and other Benevolent Work."

'91. The address of Rev. I. H. Stetler now is 294 Harbor Street, Conneaut, Ohio.

'94. On Sunday, September 7, St. John's Church, Pricetown, Pa., which has been considerably repaired during the summer, was reopened and rededicated. Being a union church, Prof. Stahr, D.D., and Rev. M. H. Brenzinger, in addition to Dr. G. F. Spieker, a former pastor of the Lutheran congregation, preached upon the occasion. Although the Lutherans held regular services here as early as 1820, in the Dunkard meeting house, it was not until 1840 that a church

was erected. Dr. Jacob Muller was the pastor at the time. A stone church, about forty-five by fifty-five, with steeple, was then erected. In 1882 it was repainted, frescoed and provided with a new roof. It is now a neat and cozy place of worship. The pastor is Rev. W. U. Kistler.—*The Lutheran.*

'95. The Pastoral Association of the Upper Lehigh Valley met on Monday, September 8, at the residence of Rev. V. J. Bauer. Rev. H. H. Bruning, D.D., presided. Sermon outlines were presented by Revs. J. H. Kuder and W. M. Rehrig, Ph.D. The exegetical study of the meeting was based on a portion of the third chapter of Genesis. At the afternoon session Dr. Rehrig read a paper on "The Origin of Evil," Rev. Schlenker one on "Uniformity in Ministerial Practice," and Dr. Bruning one on "The Rule of Majorities." There were in attendance Revs. V. J. Bauer, J. H. Kuder, Dr. H. H. Bruning, Dr. W. M. Rehrig, J. O. Schlenker, M. B. Schmoyer, W. C. L. Lauer, Geo. Gebert, E. H. Smoll, L. Lindenstruth. The next meeting will be held October 6, at the residence of Rev. M. B. Schmoyer, West Hazleton, Pa.—*The Lutheran.*

'95. Rev. A. P. Lentz has removed from Ellwood, Pa., to Wurtemberg, Pa.

'96. We are glad to be able to report the recovery of Rev. George A. Greiss, Allentown, Pa., from a severe attack of typhoid fever.

'96. O. R. B. Leidy, Esq., has moved into his new home on North Thirteenth Street, Allentown, Pa.

'96. On Sunday, August 6, St. John's Lutheran Church, Coplay, Pa., of which Revs. J. D. Schindel, D.D., and J. J. Schindel are the pastors, was dedicated to the service of God with appropriate services.

'97. The English Lutheran Church of St. Peter, Minnesota, the Rev. I. O. Nothstein, pastor, will introduce the "Graded System" complete at a single bound. Their announcement of this step as printed in their parish paper, is worth noticing and will be reproduced in these columns next week.—Dr. Schmauk, in *The Lutheran.*

'98. Rev. Prof. F. T. Gruber, a graduate of Muhlenberg College, and a cousin of E. F. Schock, Esq., late professor at

Wagner College, Rochester, N. Y., but now of Utica, N. Y., will be married at the former city to Miss Amelia Hoehn, of Rochester, on October 7 next. Miss Florence R. Schock, of this city, will be a bridesmaid.—*Allentown City Item.*

'98. The Rev. D. C. Kaufman, Oley, Berks County, Pa., has received and accepted a call to the parish at Beavertown, Pa., lately resigned by the Rev. E. E. Sieger, '97.

'98. The Rev. E. L. Kistler, Stony Run, Berks County, Pa., has received and accepted a call from what is known as the Cross Roads parish, near Sunbury, Pa., formerly served by the Rev. A. P. Lentz.

'99. Rev. Willis Beck, the recently elected pastor of Trinity Church, Derry Station, Pa., was installed several weeks ago, by the Rev. Dr. Smith, of Pittsburg, the founder of the congregation. The sermon was preached by Dr. Smith and the address to the pastor made by Rev. I. K. Wismer, of Latrobe, Pa. Rev. W. H. Zuber, of Greensburg, conducted the services. The outlook for the future of Trinity Church is bright.—*The Lutheran.*

'99. The St. Mark's Ev. Lutheran congregation of North Water Gap, Pa., celebrated the tenth anniversary of the laying of the corner stone last Sunday morning, September 14, 1902. The Rev. B. F. Apple, of Stroudsburg, Pa., preached the sermon. In the evening the newly elected pastor, Rev. J. W. Koch, was installed by the Rev. W. J. Andreas, of Bath, Pa., and the Rev. B. F. Apple, of Stroudsburg, Pa. Rev. Andreas delivered the charge to the congregation and Rev. B. F. Apple to the pastor. The act of installation was witnessed by a very large audience.—*The Lutheran.*

Athletics.

Muhlenberg opened its foot-ball season at Collegeville September 24, when Ursinus took them into camp by the tune of 63 to 0. The game must have seemed to the spectators as a regular cake walk. It is hardly safe to explain it in detail lest too many laurels should fall upon the individual players. What seems a little encouraging is the fact that *only* 23 points were rolled up against our boys in the second half.

We trust that the future contests will be reversed, and that the boys will settle down to hard work, and drink deeply [not too deeply—ED.-IN-C.] the advice of superiors [Oh!].

The following shows the score:

URSINUS.		MUHLENBERG.
Price	left end	Rider.
Place	left tackle	Richard.
Hobson, Butz	left guard	Trexler.
Trexler	centre	Wertman.
Ziegler	right guard	Ochs.
Haines	right tackle	Youse.
Rapp, Hoffsomer	right end	Zerweck.
Gettle	quarter-back	Shalter.
Faringer, Miller	left half-back	Raub.
Newmiller	right half-back	Haines.
Roth	full back	Kleckner.

Touchdowns: Newmiller, Roth, 2; Faringer, 2; Ziegler, 2; Hobson, 3; Price.

Goals: Roth, 8.

Time of halves: 20 minutes.

Umpire: Geiger, Muhlenberg.

Referee: Lecompte, Ursinus.

At the last meeting of the Athletic Association the following officers and managers were elected for the ensuing year: President, Trexler, '03; Vice President, Haines, '04; Secretary, Swank, '04; Treasurer, Youse, '03; Assistant Foot-Ball Manager, Griesemer, '04; Base-Ball Manager, Trexler, '03; Assistant Base-Ball Manager, Swank, '04; Assistant Basket-Ball Manager, Leisenring, '04.

Exchanges.

Very few exchanges have arrived in time for the October number of THE MUHLENBERG. Among those which have arrived in due time we are pleased to note the following: The *F. & M. Weekly*, the *Lafayette*, the *Brown and White*, the *Susquehanna*, the *Midland*, the *Ursinus Weekly*, and the *Argus*. Most of them contain the opening addresses of their respective colleges. It would be well for the student-body in general to peruse these with care as therein lies many a valuable thought which can be used to advantage in future

time. A subject which must not be overlooked at the present time, appears in the columns of almost every exchange, viz, Foot-ball. The *Lafayette* deserves mention in this respect as it contained an article "New Foot-ball Rulings," which is of benefit to every lover of the sport.

The story, "26-47-72", which appears in the *Argus*, is a timely one, and is written in a graphic manner. Our sympathy is naturally with the right guard since a misfortune happened to him early in his foot-ball career.

We note that the *Ursinus Bulletin* has ceased to exist but instead the *Ursinus Weekly* has made its appearance. This shows that they are progressing and not retrograding. Nevertheless, the first issue of the *Weekly* was marred by a derisive term given to the Muhlenberg foot-ball team. Such expressions are not indicative of intelligence or superiority.

The article, "The Germanizing of Prussian Poland," in the *Susquehanna* is interesting to read. It shows some research but should have been dwelt upon more extensively.

Professor: "Describe the battle of Princeton."

Freshy: "Ten to six in favor of Yale."—*C. M. C. Bulletin.*

LACK OF EDUCATION.

Summer Boarder: "Lack of education is a very great drawback, is it not, Mr. Jessup?"

Farmer Jessup: "Ain't it though? Why there's men comes out here who are fifty years old and never saw a potato planted!"—*Ex.*

REVERIES OF A STUDENT.

Backward, turn backward, O time in your flight;
Feed me on gruel again, just for to-night.
I am so weary of sole leather for steak,
Petrified doughnuts and vulcanized cake;
Oysters that slept in a watery bath,
Butter as strong as Goliath of Gath;
Weary of paying for what I don't eat,
Chewing up rubber and calling it meat;
Backward, turn backward, for weary I am,
Let me drink milk that has never been skimmed,
Let me eat butter whose hair has been trimmed,
Let me once more have old-fashioned pie,
And then I'll be ready to turn up and die.

—*Oracle.*

I hate to see a load of bandboxes go along the street: it occupies more space than it is worth. I hate, also, to see a parcel of big words, without anything in them.—*Ex.*

Freshman: "How far is a line?"
Sophomore: "I don't know. Why?"
Freshman: Well, I heard a Senior say he couldn't go sixty lines without a horse."—*Ex.*

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George: "Yes, then I can tell Martha I caught them. I may be a poor fisherman, but I am no liar."—*Penn Punch Bowl.*

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Contents.

Personal Work, ... 63
Rev. F. N. D. Buchman, '99.

The Study of Classics, ... 65
Oliver R. Bittner, '03.

My Uncle Ike, ... 69
G. Luther Weibel, '05.

Self-Help, ... 72
John C. Fisher, '04.

Editorials, ... 76

Personal and Local, ... 78

Our Alumni, ... 80

Athletics, ... 90

Exchanges, ... 91

THE MUHLENBERG.

"Literæ Sine Ingenio Vanæ."

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PERSONAL WORK.

REV. F. N. D. BUCHMAN, '99.

At a recent gathering of students one of the delegates gave the following incident of his experience with a fellow student in one of our Pennsylvania colleges:

"The leader of our Personal Workers Group assigned me to a man whom I despised. He was an only son, wealthy, selfish, quarrelsome, apparently with not a single redeeming feature. I thought I could never like the fellow, and he was the last man I wanted to work with, but since the leader of our group had asked me to work with him, refuse I could not, for I admired our leader and was in hearty sympathy with the work, knowing that when he suggested a thing it was right and ought to be done, and go against his will I would not. I undertook this work for the sake of my friend, and started out one evening to see this man in his room. When I came there they told me the Ingersoll Club was holding a meeting and cordially invited me to enter, and then the door was locked. The room was dense with smoke. The fellows tried to outdo each other in telling vile and filthy stories. When I started to go, the key was lost and I had to stay. Later, one of the fellows who declared he had not seen the key found it in his pocket, and I left. Needless to say, I made no progress that evening. On reaching my room I asked God for advice. I decided to help the fellow all I could, and sat down at once to work out my Greek. Next morning I went to Jack's room and found that he was just dressing. I knew little Greek, but Jack knew less. I said, 'Let's work out our Greek together this morning. I know you had no time last night, and it will be much easier.'

NOTE. Books recommended for further study:

"PERSONAL WORK: HOW ORGANIZED AND ACCOMPLISHED." C. K. Ober and John R. Mott. Price Ten Cents. Publishers Student Volunteer Movement, 3 West 29th Street, New York City. It is *especially helpful.*

"INDIVIDUAL WORK FOR INDIVIDUALS." Trumbull. Price Fifty-seven Cents. Same address as above.

'Dick, this is kind of you. I decided to cut, but this will be a much better plan.' We worked the lesson together that morning, and Jack could recite for the first time without flunking.

Every morning Jack and I worked out our Greek together. One morning towards the close of the term he threw down his book in his despair, and walking over to the fireplace said: 'I would give anything to be as good and pure as you are, Dick!' Then for the first time I spoke to him of Jesus and his power. He accepted Him."

This man was won by the influence of a fellow student who lived the *full orbed Christian life.*

Dick told us that all this time he had been earnestly praying for Jack, and others in the group were doing the same, also adding, "I never was so careful about my clothes and finger nails, for Jack was always faultlessly attired. I did everything to please him, although it meant many a sacrifice. To-day Jack is an active church member, living a rich and fruitful life for the Master, and my bosom friend."

This is an example of personal work—one man leading another to accept Christ; but this is not all that is meant by this term—to strengthen and upbuild those who are weak and unstable is no inferior work.

We are fortunate in this that all our schoolmates are Christians, but we have a responsibility to affect the daily living of our fellow students by our own strong lives.

Groups, known as Personal Workers Groups, are found in many of our colleges, whose object is to win and strengthen their fellow students.

To be successful in this work:

1. We must cultivate a love for men. This is oftentimes difficult. Some men are repellent. Still the end must be considered.

2. Study men in the laboratory sense. Philip was not a great preacher, but he knew how to reach Nathaniel. Find out what interests a man. If he is an athlete, talk foot-ball or base-ball to him. Be sympathetic with all student affairs.

3. Our lives must be above reproach. We must be honest. The man who cheats in examinations or stoops to do a mean or dishonorable thing will never gain a firm hold on another man.

4. Personal Work must be natural. Van Dyke says: "The way to have an influence is to forget it." We can not do wholesale work. It may be the unconscious influence that radiates from our life. *Live Christ*, that is the secret.

5. *Study your Bible constantly* and *be deeply rooted in prayer*. This is most important. Our strength comes from God, and He alone can supply the infinite tact and wisdom which this work requires.

Dr. Cuyler said: "Remember that you represent Jesus Christ in your college. Do men see *you* represent Him in the campus and in the classroom?"

THE STUDY OF CLASSICS.

OLIVER R. BITTNER, '03.

The study of classics has caused at times much contention in those countries where they constituted a part of the educational course. Sometimes they were replaced by such studies as were considered more important, but after certain investigations and deliberations, classical studies gained recognition and were advocated by those who were greatly interested in the cause of education.

The views with reference to these studies were various. Some held that if Latin and Greek would be dropped from the school curriculum there would arise great changes in society and in human affairs, and that country which would free itself first from these studies would advance further in knowledge and happiness than any other country had done in the course of a hundred years. Others maintained that no real benefit was derived from these ancient studies, that they were no guide to the meaning of English words; no guide to English grammar; no benefit to style; of little value as a source of knowledge, and of little value in strengthening the understanding. Such views were entertained by men of unquestionable ability, and as a consequence their influence was far-reaching in creating an unfavorable opinion among the educated with reference to the classics.

This opposition arose because of the peculiar character or tendency of the age which attached special value to studies that had a more or less direct bearing on life; as, for example, the sciences which in their very nature are attractive and

interesting, Another reason was because of some existing conditions resulting from the manner in which classics were studied. It is certain that the best results can not be obtained unless these studies are properly pursued. If not, it is evident that such things as construction of sentences, modes of expression, and nice distinction in meaning of words are not acquired. In addition to this, memory is not strengthened, perceptions not quickened, taste not refined, reasoning powers not invigorated, and thus all interest is lost, and failure in mental discipline is attributed to classics.

The high position the languages held in the past can easily be accounted for. During the Sixteenth Century, the period of the Reformation, there was no literature worthy of the name except that of Greece and Rome. The Middle Ages produced only few great intellects and those expended their energies on theological or philosophical questions which were designed to develop the logical powers of the mind, but were of little value to give intellectual discipline. It must be remembered that this was a period when there was a severe conflict between human reason and ecclesiastical authority, the latter setting boundaries beyond which the former was not to go. Scholasticism produced no literature of any account, and thus the classical writers of Greece and Rome were the only authors suitable for study when the human mind strove to free itself from the fetters in which it was so long bound. They acquired, so to say, exclusive possession of the educational field.

It is evident that the classics can not hold such a high position at present as they did in the past, because the circumstances have greatly changed. The sciences have made great progress and find many practical applications. They are pursued since they are thought to have a more practical bearing upon life. But classics are not to be neglected. They certainly have their place in a school curriculum. They afford a mental training and discipline which we can not reasonably overlook.

We are also justified in saying that a language has a special claim because it is the expression of thought. It is the only means by which thought can be put into a definite form and conveyed to others. In studying a language it is possible to think of those mental processes of which it is the

expression. Clearness of thought in translating is necessary to clearness of expression. Language and literature are closely connected, and in studying the one or the other we become acquainted with a certain intellectual and moral world, and this has a very wholesome effect on us as intellectual and moral beings.

The classics, therefore, can justly be regarded as a principal study for mental culture, or for developing certain powers of the mind; as, for example, memory, judgment, reason and imagination.

Memory is strengthened and exercised in learning the grammatical paradigms and rules; in remembering words and phrases and peculiarities of construction. It is also necessary to remember much of historical, antiquarian and mythological information in order to understand and appreciate the classical writers. A knowledge of these things will enable one to contrast forms and expressions with corresponding forms of his own or any other language.

Judgment is cultivated in selecting the most appropriate meaning of words, in the selection of exact methods of rendering sentences by assigning each word, phrase, and particle its full force and meaning, in comparing rules as they are exemplified in sentences. All these are necessary acts of judgment.

Reason is cultivated. It is evident that reasoning is the most difficult of all arts, and it can be acquired only by a long and laborious training. The proper arrangement of words in sentences in their relation according to fixed rules depends on correct reasoning. It is also necessary to trace constantly the connection between sentences and paragraphs. In addition, classical authors supply us with history, oratory, and philosophy, which contain the most perfect specimens of reasoning.

Imagination is cultivated because the classics contain some perfect works of imagination. The time necessary to pass over a lesson in order to understand the construction and meaning of sentences gives a person a better opportunity to appreciate the sentiment than if he had been able to read hurriedly over it in his own language.

It has been urged that similar benefits are derived by studying our own or some modern language. It is absolutely

necessary that our own be studied as much as possible. A person having gone through a prolonged educational course, and being ignorant of the grammar of his own language, deficient in spelling, and lacking the power of writing good English, is inexcusable. Instruction, then, in the English language is very necessary in a course of education, but certain benefits are derived from classical studies which do not appear in the study of English.

In learning Latin or Greek we learn more than a new language. We acquire a new system of thought. The mind must receive a grammatical training and become used to modes of thought and speech different from our own. It also appears that our language is inferior to the classics for educational purposes. Its sentences are much simpler, and to arrive at the proper meaning in a classic it requires a greater exertion of the reflective and analytical powers of the mind. It must also be remembered that the classical languages lie at the foundation of our own, that many of our words are derived directly from them, and that their meaning can not be properly appreciated unless there exists some classical knowledge.

The general effect of studying the classics is the enlargement of mind. In what better way can we enter the inner life of a people than by reading their thoughts in their own language? We gain the best impression by making correct observations for ourselves. No description can give us such an idea of the eager, passionate, philosophic, and art-loving Greek as we derive from Homer and Thucydides, from Plato and Sophocles, or of the commanding, conquering Roman as we derive from Virgil and Cicero. A nation's thought, its aspirations, its ambitions shine through its literature. Every page is illumined or darkened by the spirit that pervades it. The great difference between ancient and modern intellectual and moral life; between classic art and romantic; between Sophocles and Shakespeare, the history of ideas; the great march of civilization, can be realized fully only as we become influenced with the spirit of the times and nations, and this is almost impossible to do without some acquaintance with the language of great nations.

It is interesting to note how great statesmen were influenced by classical studies, whose refining and elevating

influence was always felt. What a brilliant career do we have of Edward Everett! He was in every sense a man of culture, familiar with the literature of ancient and modern times. He was the classic orator of Massachusetts for nearly two generations. Although he differed at times with the popular voice, yet his influence was always felt as that of an accomplished antagonist.

Daniel Webster in the early part of his life disregarded languages, yet we find that he was able to repeat almost pages of Latin, and it is quite reasonable to think, that if Webster had not studied the classics, he would not have been able to make such elegant speeches.

The illustrious Gladstone, it is said, was able to listen to his opponents and translate Christian hymns into choice Latin; and when his turn came to speak he gave utterance to some of his greatest speeches. These examples are only a few out of many that might be quoted.

It is not only the practical sciences that may be regarded as useful, such as aid us in guiding a ship across the ocean, in building and running engines, in flashing messages along the wires, or in disarming lightning of its power; nor such only as minister to our daily wants, or to the conveniences and comforts of life. We must regard every study as useful which gives increased strength to the mind, which forms the character more perfectly and which gives a more cultivated taste, or makes us know ourselves better.

MY UNCLE IKE.

G. LUTHER WEIBEL, '05.

I was attending college, and, as Thanksgiving Day was drawing nigh, I was anxious to get out to the old farmhouse, not only to have a share of the large turkey which I knew Aunt Julia would have, but also to have a good time. About three days before Thanksgiving I received a letter from Uncle Ike saying:

"Dear Chim, i wisht you wood cum to ouer hous fer yer Thanksgivin dinner i no we aint got much Stile but yer Ant Julie kin cook a good Dinner. yer unkel, IKE."

I was perfectly delighted. I threw down my books, and lit a cigar, but was so much excited that I had to light it

every few moments. The thought of a visit to Uncle Ike, a hunting trip or two, and above all "Ant Julie's cookin'" made me almost wild with delight.

How those three days did drag! I thought I had never spent such long days, while it seemed almost as difficult to prepare a lesson in Latin or Greek as it was to find gold in a coal mine. The day before Thanksgiving finally arrived, however, and at 4.30 P. M. I boarded the train for Dunston. Dunston was a station nine miles from Uncle Ike's, and when I arrived there I was glad to find Uncle Ike waiting for me.

Uncle Ike was a peculiar man. You could have picked him out of a hundred. He was thin, stoop-shouldered, had a thin straggling beard on his chin, an old corn-cob pipe in his mouth, and, as the sun had not set, he wore a pair of large green goggles. He wore a thread-bare Prince Albert coat, and black trousers on which were numerous brown patches. He had an open spring-wagon which, like the old man, had "seen better days." He, however, had a good horse and drove so rapidly that I was afraid one of the wheels would collapse suddenly, leaving us to combat with the hard road.

As we covered mile after mile, Uncle Ike was continually asking questions about college life and telling me the news of the neighborhood. I told him how, about a month before, the Freshmen had painted the college red, and how they had been surprised to find in the morning that the red had turned green as if by magic. I told him all about foot-ball and all the college sports and pastimes. He told me about the farm, the cows, the horses, and everything, I believe, that he could think of. At last we arrived at the old farmhouse and I leaped joyously from the old wagon and ran into the house. The lamps had not yet been lighted and the room was dimly illumined by a fire on the large hearth.

Seeing my aunt, as I supposed, standing at the table arranging some of the dishes I ran up to her, threw my arms about her neck, gave her a good hug, and was about——when, Great Scott! she set up a cry of "murder, help!" and other exclamations, which dispelled all my former intentions, and my arms dropped to my sides. She started to run out of the room just as my aunt came running to see what was the matter. They ran plump against each other in the doorway, and both were frightened. I took in the situation at once. I had

not been hugging my aunt at all, but a girl who was a stranger to me. I made many apologies and felt much embarrassed during the whole evening. The girl was a schoolmistress in the little school house close by, and Uncle Ike had not told me that she was boarding there. Likewise, they had not told her of my coming, so that she was very much frightened.

Thanksgiving Day dawned clear and bright. I was up with the sun, expecting to go hunting.

I was dressed in hunter's garb and was strolling about in the garden, waiting for breakfast, when I suddenly came face to face with Miss Bray, the schoolmistress, in one of the paths. After commenting on the beautiful morning and the weather she asked me whether I would not accompany them to church that morning. Go to church that morning! I had come to the old farm to spend the day in hunting, but with such a companion as Miss Bray I could not refuse and gave my consent.

The air was brisk and the horses, hitched to the old spring-wagon, with Uncle Ike, Aunt Julia, Miss Bray and myself in the seats, made good time. I thought it was the most beautiful morning I had ever seen. Here and there a hunter could be seen but many of the farmers were on their way to the church.

We arrived at the church in good time. I took my seat with Uncle Ike and Aunt Julia, while Miss Bray sat in the choir. The church was well filled. The old minister ascended the pulpit and preached such a sermon as I had never heard. He spoke of all the blessings God had given us, such as life, health, food, clothing, good friends, and the like, and above all the Word of God and the blessed hope of everlasting life. "How much better off are we than those poor wanderers who have never heard the Word of God; never known there is a God!" With many pleas to render thanks to God for all our blessings and to aid in sending His Word to those who were yet in darkness the sermon came to a close. Then there was a solo by Miss Bray. The congregation was silent while the sweet strains of music swelled until they seemed to reach the very heavens.

After the services had closed the neighbors spoke a few words with one another and then departed. We spoke very

little on our way home. Our hearts were too full for utterance. But when Aunt Julia announced that dinner was prepared we were again chatting and joking.

The afternoon passed rapidly and I was sorry, indeed, when Uncle Ike announced that it was time to leave for the train.

Years have passed since then. Uncle Ike and Aunt Julia have long ago been laid to rest. The pretty schoolmistress is no longer Miss Bray, and when Thanksgiving comes around and we are all seated around the table enjoying our turkey and thanking God for His blessings bestowed, we again talk of our first meeting, the sermon of the old minister and the splendid dinner of Aunt Julia.

SELF-HELP.

JOHN C. FISHER, '04.

An old and well-tried maxim is, "Heaven helps those who help themselves." This maxim you will find true in all spheres of life. The spirit of self-help is the foundation of all genuine growth in individuals; it likewise constitutes the source of national vigor and strength. Help from others, that is, help from without, oftentimes weakens instead of strengthens; but help from within always invigorates. Whatever is done for one takes away the necessity of doing it oneself. "The best institution can give a man no active help." It can do this much for him, leave him free to develop himself and in this way help him to improve his individual condition. In all ages men have been apt to believe that their happiness and well-being were to be secured by means of institutions rather than by their own conduct. The value of legislation as an agent in human advancement has been much over-estimated. Laws wisely applied, will give to men protection in the enjoyment of the results of their labor, but no laws, however stringent, will make the idle industrious or the drunkard sober. Individual efforts, individual action, economy, and self-denial are the agents by which the best results are obtained. National progress is the sum of individual industry, energy and uprightness, as individual idleness, selfishness, and vice results in national decay. What we are looking upon as great evils may oftentimes be found

to be the result of man's own perverted life; and though we may try to crush those evils by law, they will as often rise again in some other form unless the conditions of personal life and character are improved. It is of very little consequence how a man is governed from without, but everything depends upon how he governs himself from within. The worst slave is not he who is ruled by a despot, but he is the greatest slave who is in the clutches of his own ignorance, selfishness, and vice. So long as people think that civil liberty depends upon and consists in civil government alone, so long will their nation keep at the bottom of the great ladder, and it will rise as soon as they see that liberty rests on individual character. Mr. William Duncan, one of Ireland's truest patriots, said that "industrial independence is dependent upon ourselves." Using our energies carefully we will be made aware of the fact that we never had a better chance than at present. Why not embrace the opportunity? One step is made, and all we need is the perseverance and we shall and will succeed.

All nations have been made what they are by the thinking and working of many generations of men. Laborers of all ranks and conditions of life, farmers, miners, inventors and discoverers, manufacturers, poets, philosophers, and politicians all have given something towards the grand results; one generation building upon another's labors and carrying them on to still higher stages. But among these laborers, inventors, poets, philosophers, and politicians, there are always such as will by their own independent efforts rise above the heads of others. Let us, however, not forget that great things are not alone accomplished by great men and women. Though only the general's name is given in the history of any great campaign, it has been in a large measure due to the valor and heroism of the individual privates that victories have been won. Take for example, Hobson, at Santiago, Dewey at Manila, or in our late Civil War, Meade at Gettysburg, and you will see that it was not the generals who did the fighting, but the privates. When Hobson sank the Merrimac in the harbor of Santiago our nation was wild in giving honors to Hobson; where were the eight men who really did the work? When Dewey destroyed the Spanish fleet in Manila Bay, May 1, 1898, Dewey's name was on every tongue. Where were the names of

the sailors, those gallant American seamen, who gave to Dewey the victory which to-day puts him over all Americans, yea, over all admirals of the entire world? It is oftimes the humblest, meanest peasant that sets his fellow-men an example by industry, sober judgment and upright honesty of purpose in life. It is his life that has a great bearing toward making a country what it is. Daily experience shows that it is energetic individualism, which produces the most powerful effect upon the lives and actions of others, and really constitutes the best practical education. Schools, academies and colleges give but a beginning of culture. It is the instruction in our homes, in the streets, behind counters, in workshops, behind the plough, by which men are most affected intellectually. All experience bears me out in saying that a man perfects himself more by work than by reading. If you read the biographies of great and influential men you will find it to be highly instructive and useful. They teach us many examples of men who became great through their power of self-help, patient purpose, and resolute working. Shakespeare, the greatest of English dramatists, was the son of a butcher, and in his early life followed the trade of wool comber. Only through his own efforts did he become a great and noble actor on the stage of life. Men may do great things and yet remain unnoticed in the universe of human stars. In all cases of man's promotion, strenuous individual application is the price paid for distinction. It is the diligent hand that maketh rich. Men who are born in wealth and luxury seldom die retaining their possessions. Dr. Russell Conwell says that out of 1700 boys of rich parents but one dies a rich man. The rich man pays another man to do his work, and thus he may be benefited by it, but it does not pay him to employ another to do his thinking. The rich man may have all the luxuries which his great wealth enables him to get, but when the time comes for him to leave this earthly abode, what are all his riches worth? The man who seeks promotion is the one who secures it. It is not the man who loafs around the corners, waiting for a chance to get work, but it is the man who is at work.

The best part of every man's education is that which he gives himself. It is not necessarily true that all men of

letters, science, and art have acquired their education by their own efforts alone, but all instruction received at school or college is merely a beginning, and simply trains the mind to do its own work. The knowledge acquired by ourselves is far more easily kept than that which somebody tries to put into us. It is the knowledge for which you have to work that becomes a practical possession. It is not how much a man may know that is of importance, but the end and purpose for which he knows it. The object of education should be to mature wisdom and improve character; to render oneself better, happier, more useful and energetic. We ourselves must be and do, not content to read and know simply what other men have been and done. Let us be as Richter said, "I have made as much out of myself as could be made out of the stuff, and no man should require more." Self-discipline and self-control are the beginning of practical wisdom, and these must have their root in self-respect. This is the noblest garment with which a man may clothe himself, the most elevated feeling that can inspire the mind. Poverty itself may be lightened by self-respect, and it is truly a grand sight to see a poor man amid temptations refusing to demean himself by low actions.

Let us, therefore, be a Shakespeare, always trying to rely on ourselves, and let the products of our labors tend to make us what so many men have been. Let us always be mindful of the fact that we may become stars, brilliant stars, whose luster will shine out above the rest. Let us not look unto others for what we would have done. Let us rather look to ourselves and make our own efforts, even if we think it hard at first. We must learn to do by doing. Strive for the highest mark, and surely the effort will not be in vain.

He who would lead must first himself be led;
Who would be loved be capable of love
Beyond the utmost he receives; who claims
The rod of power must first have bowed his head,
And, being honored, honor what's above;
This know men who leave the world their names.

Bayard Taylor.

THE MUHLENBERG.

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Editorials.

We are constantly meeting with people who go to such extremes that, figuratively speaking, we fear they may topple over the edge. Not infrequently they guide their conduct by mottoes which have unheeded limitations. Two such mottoes, followed by those on opposite extremes, are found in "Let good enough alone" and "Whatsoever thy hand findeth to do, do it with thy might."

These two sayings are not so antagonistic that either should be rejected. Both give excellent advice, applicable on proper occasions, the one balancing the other, so that we should lose sight of neither. The first is a good motto for meddlesome people, those who are constantly picking at things, good in themselves but not perfect, who would tear down without building up, and for those earnest followers of the second maxim who are wearing themselves out performing trifling duties in the most painstaking manner possible. The second should be regarded by those who are slovenly in all their habits of work, who say "good enough" to what should be improved.

Ruskin and other writers have observed that there are things which require doing, but, nevertheless, are trifling and do not call for the greatest amount of effort. A man in building a house is foolish to plane all the rafters and sills which are hidden, unless there be some good reason for it, yet some conscientious folks do things as absurd as this in living up to their favorite maxim. It was a beautiful and poetic thought that led the old Greeks to decorate elaborately the unseen portions of a temple because the gods could see all things, but we believe the Deity is far more pleased with less waste of time and energy. We should not let the result fall short of the effort put forth to attain it. By this is meant not so much that we should inquire whether a thing is worth doing at all or not, but whether it is worth doing with greater or less effort.

Since those who blindly follow any particular maxim are apt to err, if it becomes necessary to pin ourselves down to any let it be that broad, general one so eloquently set forth by the preacher: "Fear God, and keep His commandments: for this is the whole duty of man."

* * *

The revival of the Augsburg Society affords an excellent opportunity to all students of acquainting themselves with the history and doctrines of the Lutheran Church, and also of other denominations. All should avail themselves of this privilege. The society meets on those Fridays, at 4 P. M., not given to the Missionary Society and the Luther League. There are no dues nor assessments; no secrets to be kept; but the presence of all is desired.

Dr. Wackernagel, who has so generously undertaken to conduct the meetings, sacrificing valuable time from an already busy life, is eminently fitted for the work. He is well known as a scholar and an author. If we realize the value of this opportunity we should give evidence of our appreciation of the Doctor's kindness by swelling the attendance to such proportions as to make it necessary to hold subsequent meetings in the chapel instead of his recitation room.

You can sow to-day; to-morrow will bring
The blossom that proves what sort of thing
Is the seed, the seed that you sow.—*Anon.*

Personal and Local.

Frost.

Hunting.

Coming—Thanksgiving.

Miller's head abbreviated.

Is it true that Sultzbach came in at 2 A. M., Monday, October 20th?

Kurtz, '03, spent Sunday, October 26th, at Philadelphia.

Prof. Yerger spent October 26th at Delaware Water Gap.

Rev. David Kaufman, '98, visited his brother at college recently.

Schofer, '00, was a caller at the college recently.

Hoffman, '04, visited friends at Reading, Sunday, October 19th.

Orff, '03, who was called home by the death of his father, has returned.

Shimer, '03, and Smith, '04, are at their respective homes, suffering with typhoid fever.

Handwerk, '04, is improving slowly after six weeks of illness.

Rev. S. E. Ochsenford preached in Grace Lutheran Church, Bethlehem, October 26th.

Barber and Neff, of Lehigh University, and Hoffman, of Allentown, are the latest addition to the Freshmen Class.

Dr. T. L. Seip delivered an address, October 27th, at the installation of Rev. James D. Woodring, '78, as the new president of Albright College.

The Sophronian Literary Society has taken in eighteen new members, and the Euterpean Society eleven.

The executive committee of the Schlitz Club held a meeting, October 29th. There will be something doing soon.

Reno, '04, now of Dickinson Law School, stumped the county in support of the Republican party.

Griesemer, '04, says that the New York *Journal* lies so much that some people don't believe the date on it.

Dr. E. (to Keboch): "If I should say to you 'you are a pretty fellow,' would you think I meant it?"
Keboch, '04: "Yes, sir."

Schantz, '06: "*Das wasser ist kalt.*"
Dr. W.: "Now give the plural."
Schantz: "*Das wasser ist heis.*"

Basket-ball practice has been started. Four of the old players reported, and the prospects for a good team are encouraging.

Fisher, 04, (to Acker): "If you don't have a Bible at home, come to me; I have two."
Dr. W.: "You had better study *one* of them."

Dr. Wackernagel was at Philadelphia October 16th to see his son, Rev. F. W. Wackernagel, who left the 19th as a missionary to India.

Dr. W.: "When did Gustavus Adolphus die?"
Leisenring, '04: "In 1632."
Dr. W.: "How old was he?"
Leisenring: "Thirty-nine years old."
Dr. W.: "When was he born?"
Leisenring: "Thirty-nine years before he died."

Heilman, '05, (translating Greek): "I attempted to show him that he was not wise."
Dr. B.: "Yes, that is what you Sophomores try to show the Freshmen sometimes."

The Sophronian Society held its annual reception for new members Friday evening, October 17th. Mr. Rohrig delivered the address of welcome, after which a carefully prepared program was rendered. Acker, Berger, Erdman, Neff, Rohrig, and Weaver were among those participating. After refreshments had been served dancing was enjoyed until the evening's entertainment closed.

Our Alumni.

'70. Rev. William K. Frick, D. D., of Milwaukee, Wis., has published a brief biography of "Henry Melchior Muhlenberg, Patriarch of the Lutheran Church of America," which the *Lutheran* of October 30th praises in the following language: "Here we have biography and Lutheran Church history in an up-to-date form. It is written by an up-to-date man, who lives in an up-to-date region, and is published by a society that is to be commended for its enterprise in placing the best Lutheran literature into the hands of our English church. This new pocket life of Muhlenberg, in its neat-fitting garment, is extraordinarily attractive. It reads like a story. It has grasped the essential elements in the life of great Father Muhlenberg, and has given them to us as they are interwoven with places and scenes and people now famous on our American soil. There might be a strong comparison made between Washington in the political and Muhlenberg in the ecclesiastical sphere. The natures and gifts of both men, their indomitable energy, their triumph over a multitude of difficulties, their sober judgment, their founding of a work which has stood the test of time, and has enlarged itself in other increasing circles are similar. The reading of the life of the patriarch of the Lutheran Church in America is well worth the time of every young Lutheran. And nowhere is it presented with such fascination, so conveniently, and more faithfully than in this little book, by one of the most talented enthusiastic, and able writers of the Church."

'71. Rev. J. F. Ohl, Mus. Doc., of Philadelphia, has been unanimously elected to honorary associateship in the Pennsylvania Chapter of the American Guild of Organists, an honor conferred on such as have distinguished themselves, in the judgment of the Chapter, by conspicuous services in the advancement of church music.—*The Lutheran.*

'75. The Lutheran Church of Washington, Pa., has shown marked signs of progress under the pastoral leadership of Rev. C. H. Hemsath. It has not only become self-sustaining after being on the funds of Synod twenty years, but has repaired the church and erected a fine parsonage, which is

awaiting a few finishing touches though occupied for some time. The membership during the past year and a half has grown from 40 to 167.—*The Lutheran.*

'77. Michael A. Gruber, of Washington, D. C., who already courted the muse in his student days, still writes good Pennsylvania German poetry, as is proved by his recent contribution to the *Pennsylvania German*, the artistic monthly edited and published by Rev. P. C. Croll, A. M., Lebanon, Pa.

'78. Rev. James D. Woodring, A. M., D. D., was installed as president of Albright College, Meyerstown, yesterday afternoon. The event was participated in by the entire town, and members of the Evangelical denomination were present from all points. Albright College is now receiving the support of two conferences and is a worthy institution. Dr Woodring is thoroughly familiar with the needs and requirements of the institution, having labored successfully as its field secretary.

The ceremony was held in the college chapel at 1.30. Bishop Heil participated. Addresses were made, charging the new president, the college faculty and students, and the United Evangelical people with their duties.

After the formal installation, Dr. Woodring made an address avowing his purpose to raise the standards of the college still higher and devote himself unreservedly to the work at hand. He was enthusiastically cheered by the students.

Among those present from Reading were: William H. Hendel, James G. Mohn, Jeremiah G. Mohn, Rev. S. S. Chubb, Rev. J. W. Hoover, Rev. C. S. Oswald and Dr. Madeira. Bishop Heil was accompanied by many members of the church from this city.

Among those who delivered addresses were: Provost Charles C. Harrison, LL. D., of the University of Pennsylvania; President Theodore L. Seip, D. D., of Muhlenberg College; President Charles C. Poling, Ph.D., of Dallas College, Dallas, Oregon; Dr. A. E. Gobble, of the Albright College faculty, and Lieutenant Governor J. P. S. Gobin. A reception to the new president followed.—*Allentown Chronicle and News.*

'79. We regret to announce that the wife of George D. Krause, of Lebanon, Pa., has been very sick.

'80. At a recent meeting of the Grammar and the Secondary teachers of Allentown, Dr. George T. Ettinger read a paper on "Imagination."

'85. We are very glad to be able to report that Wilson K. Mohr, Esq., Allentown, Pa., has recovered from the effects of a very serious operation, and is again attending to his legal practice.

'85. Dr. Howard S. Seip is a director in the Mechanics Loan and Building Association, of Allentown, Pa.

'86. Samuel J. Kistler, Esq., of Saegersville, Pa., was nominated by the Republicans of Lehigh County as candidate for State Senator, to fill the vacancy on the ticket caused by the sudden death of Hon. John Pascoe.

'86. Rev. John F. Nicholas, D. D., of Philadelphia, will make the address at the Sunday meeting of the Allentown Y. M. C. A. on December 7th.

'86. In reporting a Republican mass meeting at Lebanon, the *News* of that city says: "Hon. Jeremiah Snyder, of Allentown, was the last speaker. He is one of the silver-tongued orators of the State—a genuine spellbinder—and a good story in Pennsylvania German at once put him on good terms with the crowd. He is one of the brightest lawyers at the Allentown Bar, and the committee can congratulate itself that it has so brilliant and gifted a man to stump the county this week. His speech Tuesday night was full of fire and the hearty cheers which frequently interrupted its delivery attested the endorsement it received by the assembled multitude. He was cheered to the echo and several times he was forced to wait until the demonstration of approval subsided before he could proceed. He never lacked for a good story just at the right time. He invariably related them in German and that caught the crowd. He not only knows the stories, but he is master of the art of telling them. He was at his best on Tuesday night, and Schaefferstown will not soon forget him. He is the Tom Corwin of Pennsylvania, and his good work in this county will be felt at the polls on the day of the election."

'87. Dr. George A. Miller, of Leland Stanford University, California, is a member of the Program Committee of the San

Francisco Section of the American Mathematical Society. The next meeting of this section of the society will be held at the University of California, December 20, 1902.

'88. We have received a very neatly illustrated program of the anniversary exercises of Holy Trinity Lutheran Church, of Scranton, Pa., containing excellent portraits of the four pastors the congregation has had in the twenty years of its existence. All these have been Muhlenberg men: Rev. M. Luther Zweizig, '77, Rev. Edwin Lunn Miller, '82, Rev. Carl G. Spieker, '92, and Rev. Edward F. Ritter, '88.

'89. We are happy to announce that Dr. J. Willis Hassler, of Philadelphia, has recovered sufficiently from his recent very painful accident to be able to visit his parents in Allentown.

'90. Congratulations are in order upon the advent of a new member into the family of Mr. and Mrs. John F. Saeger, of Allentown.

'90. Dr. Alfred J. Yost is the president of the State Capital Saving and Loan Association of Allentown.

'91. From the Binghamton, N. Y., *Republican*, we clip the following:

At the morning service in the English Lutheran Church of the Redeemer, yesterday, the Rev. M. J. Bieber explained to the congregation his call to St. Mark's Church, Boston, and asked that the church release him as its pastor. At a congregational meeting in the evening the church declined to accept his resignation.

In the course of his statement Mr. Bieber said that after preaching in St. Mark's Church on August 17th, he had received on September 5th a unanimous call to become pastor of the congregation. "I replied," said Mr. Bieber, "whether, in case I should accept their call, they would be willing (1) to assume $300 per annum of the $500 appropriated yearly by the Mission Board, and become self-sustaining as soon as possible; (2) assume my house rent, and, (3) be willing to build a church as soon as possible. They agreed to do so, and the Mission Board made other concessions urging me strongly to accept the call. This is the fourth call that has come to me during my five-years' pastorate of this church.

"It is a call to one of the most important mission fields of our church, a call to New England, filled with Lutherans, and waiting to receive the gospel in the English language. The field there is tremendous. The Lord has given me the missionary spirit, therefore this call and the wonderful possibilities connected with it appealed to me with almost irresistible force. To me it is the Macedonian cry repeated, and to a missionary that cry will not be hushed.

"At the same time a call comes from a people who made me their pastor over five years ago, a people whom I have learned to love; who have nobly stood by me in every undertaking and liberally supported me; who helped me to make the English Lutheran Church of the Redeemer a factor in the life of the city; who rejoiced with me in the development of St. Paul's Congregation, Great Bend, Pa., and in the organization of Trinity Church, the first Lutheran Church in Elmira; who almost liquidated a $6400 debt, and are now renovating and beautifying the parsonage. This people, including the one hundred and fifty communicant members added during my pastorate, ask me to remain; the Ministerial Association of this city by vote asked me not to accept the call. Every day adds new difficulties.

"It will be a sacrifice for me to accept the call, for it will mean harder work. Will not my people make a sacrifice? Will they not give their pastor to the mission field in Boston? to the large mission field of the Lutheran Church, and give him with an open, free loving heart? I shall not leave you unless you allow me to go; unless you send me away with your prayers, your God speed, your blessings. Let me be the representative of this congregation in the mission field of the East. Think of me always as belonging to you, your freewill gift to the cause of our beloved church, that when I labor in another field my labors shall be accompanied by the love of you, whom I love."

From a more recent issue of the same paper we also quote the following:

As a result of Rev. M. J. Bieber's decision to remain in Binghamton the English Lutheran Church of the Redeemer, of which he is the pastor, will branch out into more active work. Several new departures are already being planned.

At present Rev. Bieber's efforts will be confined to lifting

the debt of $1400, which rests over the church property at the corner of Washington and Stuart Streets. This work will probably be taken up immediately after Christmas. No difficulty is expected in raising the requisite sum among the parishioners and friends of the society.

Then a careful canvass will be made to learn whether the society would approve of enlarging the present edifice, or whether it would be more suitable to erect a big, up-to-date structure on Main Street. That some additional accommodation must be made for the constantly increasing membership is certain.

The present building has been occupied by the society for several years past, and during that time the society has continually increased in membership and spiritual strength, under Rev. Bieber's leadership. Improvements are needed if the society intends to remain in the present edifice, and among some of those now proposed are new pews, a vested choir, etc. If the new edifice on Main Street is not decided upon there is reason to believe a Sunday-School annex will be built between the present edifice and the parsonage, which latter building fronts on Stuart Street.

Yesterday Rev. Bieber formally declined the call to St. Mark's Church, of Boston, to his congregation, issuing a long statement, portions of which read as follows:

"This call marks a new era—a crisis—in this church. Matters can no longer be as they were. It indicates a development along all lines. It will mean more spirituality, greater liberality, far more activity. If it does not mean all these, then I made a mistake in remaining, which I pray God may not be the case. You gave a decided vote of confidence in your pastor. I thank you sincerely, and if I understand that vote correctly, it means that you will come wherever your pastor calls; you will follow where he leads; you will loyally and enthusiastically support him in all his plans for the development of the congregation and for the extension of the kingdom of God.

"'Therefore, forgetting those things that are behind, and reaching forth unto those things that are before, we will press toward the mark for the prize of the high calling of God in Christ Jesus.' I thank you for your encouragement and co-op-

eration. I appreciate your love and enthusiasm. I pray that the blessing of Almighty God may rest upon all our honest endeavor."

'91. Rev. William P. Sachs is the pastor of St. Andrew's English Lutheran Church, corner of Morewood and Centre Avenues, Pittsburg, Pa.

'91. William Rick, Esq., recently presided at a large Republican mass meeting in Reading, Pa., held in honor of Judge S. W. Pennypacker.

'94. During the past summer Rev. Harry C. Kline celebrated the fifth anniversary of his pastorate at Hamburg, Pa We quote the following account from the Hamburg *Item:*

Few young ministers of the gospel can show a more satisfactory record of five years' work than did Rev. H. C. Kline, pastor of St. John's Lutheran charge, on the fifth anniversary of his pastorate here last Sunday.

Special commemorative services were conducted both morning and evening. The chancel of the church was elaborately decorated with flowers and potted plants, and the choir rendered a program of music appropriate to the occasion.

Both services were attended by large congregations who listened intently to the exhaustive report made by the pastor at the conclusion of his sermon.

The following is a summary of his report:

Rev. Kline entered upon his labors as pastor of the Hamburg charge on June 23rd, 1897. It comprised the following congregations: St. John's Lutheran, of Hamburg; Zion's, of Perry; St. Paul's, of Windsor, and the Lutheran congregation of Shoemakersville. He had been in his field of labor only a few weeks when St. John's congregation decided to purchase a parsonage. Accordingly on July 15th, 1897, the property on South Third Street was deeded to the congregation.

On July 25th, 1897, he was installed pastor of the entire charge and finally established in his congregations.

April 4th, 1898, the old St. John's Church burned to the ground, pastor and people were stunned; but God through them hath worked wonders and filled them with new life and spirit for a new church in place of the old.

On September 4th, 1898, the corner stone of the new church was laid by the pastor, with impressive services, and

on December 25th, 1898, the congregation worshiped in the assembly room of the new church.

On March 19th, 1899, the congregation worshiped in the handsome chapel adjoining the pretty church.

On May 21st, 1899, the handsome edifice was consecrated amidst great rejoicing, at a cost of $33,000, including all donations of church furniture, etc.

On June 18th, 1899, the pastor gave up one evening service at Shoemakersville in order to add to the services at Hamburg.

On December 9th, 1900, he instilled into the Sunday-school the full graded system of General Council Sunday-school lessons.

On June 16th, 1901, the pastor resigned the Shoemakersville charge to devote more time to St. John's congregation. In this same year the pastor increased the communion service from two to four times a year in all his congregations.

The charge at present consists of St. John's, Hamburg; Zion's, Perry; St. Paul's, Windsor. The charge is in a good condition and the pastor has been very succesful as the following summary of his five years' labor will show:

In five years he delivered 217 addresses and preached 719 sermons; calls made, 3958; baptized, 281; buried, 168; confirmed, 284; members received, 104; married, 73 couples.

The report of the finances for the five years follows:

St. John's congregation, expenses	$ 9,391 70
" " benevolence	1,387 00
Paid on church debt, including net cost of donations	26,200 00
	$36,978 70
Shoemakersville, expenses and benevolence for four years	1,220 97
St. Paul's, expenses and benevolence for five years	950 30
Zion's, expenses and benevolence for five years	2,254 77
	$41,404 74

Rev. Kline is an honor graduate of Muhlenberg College and the Theological Seminary at Mt. Airy. Upon leaving the latter institution in '97 he accepted the call to the Hamburg charge. It was due to his untiring efforts that his congregation erected one of the handsomest churches in Eastern Pennsylvania at a cost of $30,000. Every department of the church is in a flourishing condition and the membership is constantly increasing.

'94. On Wednesday, Rev. Warren Nickel, of Applebachsville, and Miss Mabel Alice Huttel, of Pennsburg, were married at Amityville by Rev. W. W. Kistler. After a short wedding trip they will reside at Applebachsville. The bride is a popular school teacher, the daughter of Prof. and Mrs. M. N. Huttel, of Pennsburg, lately of Coopersburg. She is a graduate of the Coopersburg High School of the Class of '96, and of the Kutztown State Normal School of the Class of '97. She taught the secondary school at Sellersville during the past year. Rev. Nickel is a rising young Lutheran clergyman and was educated at Muhlenberg College, graduating in '94, and at Mt. Airy Seminary. He has served Keller's Charge, consisting of Keller's, Applebachsville, and the Zion Hill congregations for the past five years.—*Allentown Daily Item.*

'94. Rev. F. W. Wackernagel, pastor of St. Paul's Lutheran Church, Millersville, will preach his last sermon there on Sunday next, having announced that he has accepted a call from the General Board of Foreign Missions of the Lutheran Church, to go to India as a missionary. He will be stationed at Rajahmundry. Rev. Wackernagel is a son of Rev. Dr. Wm. Wackernagel, of Muhlenberg College, and was born at Reading in 1871. He was graduated from the Allentown High School in 1890, from Muhlenberg College in 1894, and from the Mt. Airy Theological Seminary in 1897. Since his ordination in the latter year he has been pastor at Millersville. Rajahmundry, in India, to which place he goes, is the seat of the Lutheran mission field. Two former residents of this section were at different times located there, namely, Rev. C. F. Kuder, now of Marietta, and Rev. Gomer B. Matthews, now of Lancaster.—*Allentown Daily Item.*

'96. The Rev. G. W. Genzler, of Selinsgrove, can wield the cabinetmaker's tools just as well as he can preach. He is a graduate of Muhlenberg College. That he can do both well was proved to his admiring parishioners yesterday, when he installed an entire new set of chancel furniture in the Lutheran Church of which he is pastor, and then initiated it by mounting the new pulpit of his own making and delivering a stirring sermon.

The new furniture would do credit to the skill of an expert cabinetmaker. The carvings on the altar are especially

notable. On either side of the front are the letters "Alpha" and "Omega," and in the center is a carved cross. The pulpit is also handsomely embossed and carved, evidencing unusual skill on the part of the pastor-carpenter.—*Chronicle and News.*

'96. We congratulate Mr. and Mrs. George T. Spang, of Lebanon, Pa., upon the arrival of an heir.

'97. Rev. William H. Fehr is the very successful pastor of St. John's Lutheran Church, Jumonville and Forbes Streets, Pittsburg. From the Pittsburg *Dispatch* we learn that in response to an appeal for a sum sufficient to beautify and improve the building, an offering of more than $1200 was made.

'99. Dr. William A. Hausman, resident physician at the Allentown Hospital and instructor in Biology in Muhlenberg College is very low with typhoid fever.

'99. On October 19th, Grace Lutheran Church, Wyndmoor, Pa., celebrated its first anniversary. The congregation has bought a fine lot and hopes ere long to erect a church building on it. The prospects are bright.

'99. Miss Jennie Wieser, daughter of Mr. and Mrs. Daniel Wieser, was last evening at 8 o'clock married to Rev. William J. Seiberling, pastor of Zion's Lutheran Church, at Mulberry, Ind. The wedding took place at the home of the bride, Rev. Dr. J. D. Schindel officiating. The bridegroom is a son of Dr. Joshua Seiberling, of Hynemansville. He graduated from Muhlenberg College in 1899 and studied theology under Dr. Revere Weidner, in Chicago. The young couple are very favorably known here and the best wishes of their many friends attend them. On Monday they will leave for their future home at Mulberry, Ind.—*Allentown Morning Call.*

'01. We were very glad to see James M. Fetherolf, of the Forestry Division of the Department of Agriculture, Washington, D. C., After a short furlough he is to report in Texas.

'01. Raymond H. Kressler is pursuing a scientific course at Lehigh University.

'01. Irwin O. Schell, of Allentown, has entered Johns Hopkins University as a post-graduate student.

'02. E. A. Bartholomew is teaching at Quakertown, Pa. We understand that he recently took unto himself a wife, upon which act we wish to congratulate him.

'02. J. Ralphus Freed, of Doylestown, Pa., is reading law.

'02. Lewis A. Ink, is the principal of a twelve-room building in the public schools of Perth Amboy, N. J.

'02. Quincy A Kuehner is the holder of a scholarship in the Graduate Department of the University of Pennsylvania.

'02. Lawrence H. Rupp, of Allentown, is reading law. He recently delivered the address at a public missionary rally in Olivet Reformed Church, Reading, Pa.

'02. Joseph L. Weisley, of Catasauqua, has entered the Princeton Theological Seminary.

Athletics.

The following is the result of the games played up to date. October 4th, we were defeated by Franklin and Marshall at Lancaster by the score of 69 to 0.

F. & M.		MUHLENBERG.
Moyer	left end	Rider.
Brubaker	left tackle	Richards.
Spotts	left guard	Trexler.
Strohm	centre	Wertman.
Stein	right guard	Ochs.
Bell	right tackle	Youse.
Leinsch	right end	Zerweck.
Westerman	quarter back	Shalter.
Gitt	left half back	Raub.
Kilheffer	right half back	Haines.
Boehm	full back	Kleckner.

October 11th we again suffered defeat at Albright College, Myerstown, by the score of 17 to 0. The features of the game were Klechner's eighty-yard run for a touchdown and Captain Winter's line plunging. The following is the line up:

ALBRIGHT.		MUHLENBERG.
Shaffer	left end	Specht.
Hershey	left tackle	Reichard.
Klechner, R.	left guard	Trexler.
Hendricks	centre	Wertman.

Talbot	right guard	Shanton.
Conrad	right tackle	Schuler.
Gusmer	right end	Sherer.
Patterson	quarter back	Shalter (Capt.)
Haverstick	left half back	Spohn.
Klechner, C.	right half back	Reider.
Winter (Capt.)	full back	Delong.

Touchdowns: C. Klechner, 2; Winter.
Goal from touchdown: Haverstick.
Referee: Greisemer, Muhlenburg.
Umpire: Desh, Lehigh.
Time of halves: 15 minutes.

October 18th, we played Keystone State Normal School at Kutztown. Both teams failed to score on account of fumbles made when near the goals. Line up was as follows:

MUHLENBERG		NORMAL.
Stoff	left end	Caragher, Miller.
Reichard	left tackle	Geigger.
Trexler	left guard	Clouser.
Wertman	centre	DeTurk.
Beck	right guard	Rothermel.
Raub	right tackle	Sharadin.
Scherer	right end	Boxenstose.
Sholter, Haines	quarter back	Jones.
Specht, Sholter	left half back	Shirk.
Reiter	right half back	Koch.
Delong	full back	Gregory.

Referee: Stein.
Umpire: Specht.
Timekeepers: Shell and Rhode.
Time of halves: 20 minutes.

Exchanges.

On approaching the exchange desk the editor is greeted, not by a few exchanges as was the case for the previous month, but by a great number. The opportunity now comes to him to divulge the contents which may either deserve commendation or need the sledge. To pore over such a number as this month has brought is certainly gratifying, and the greater the pile the greater is the desire to peruse them. In this way the colleges keep in constant touch with each other. Turning now our eyes to the heap before us, the first that

comes to our vision is the *Gettysburg Mercury.* On perusing its contents we come to a very interesting as well as instructive article, "Barriers to Science." Still further on we reach "The Picture-month." The writer portrays the season of the year vividly.

The *Midland* now makes its appearance and produces a most pleasing article, "American Literature." The subject is treated in an excellent manner and ought to be read by the lover of literature.

For the first time in the history of the *Ursinus Weekly* we received the literary supplement. It contains an entertaining narrative, "The Other Side."

The *Comenian* deserves mention for the allegory which appears on its pages entitled, "As a Dream When One Awaketh." It is ably treated and shows the imaginative powers of the author.

An amusing story, "Autobiography of a Pin," appears in the *Buff and Blue.*

The *Georgetown College Journal* has an article which is of interest to the chemist. Anyone can now endeavor to discover "The Pyrosideron Compound."

The *High School Oracle* gives some rules on "The Art of Being Disagreeable." We agree with the writer in saying that "whoever has not mastered the art in a few years by following the rules is destined to be a pleasant being."

The opinion of the "Lady or the Tiger?" as given in the *College Folio*, seems to be the prevailing one.

Speaking of Latin translations, there is recorded the case of the Freshman who, in all seriousness, rendered "*Dux femina facti*"—"Women are ducks for a fact." Another brilliant admirer of Virgil distinguished himself for life when he translated "*Nate dea*"—"Swim—oh, goddess!" Still another said "*Hunc attennit*"—"He took a hunk of it."—*Ex.*

Little Willie: "Say, pa, what was Washington's object in crossing the Delaware?"

Pa: "He probably heard the peach crop was a failure and crossed over to investigate."—*Ex.*

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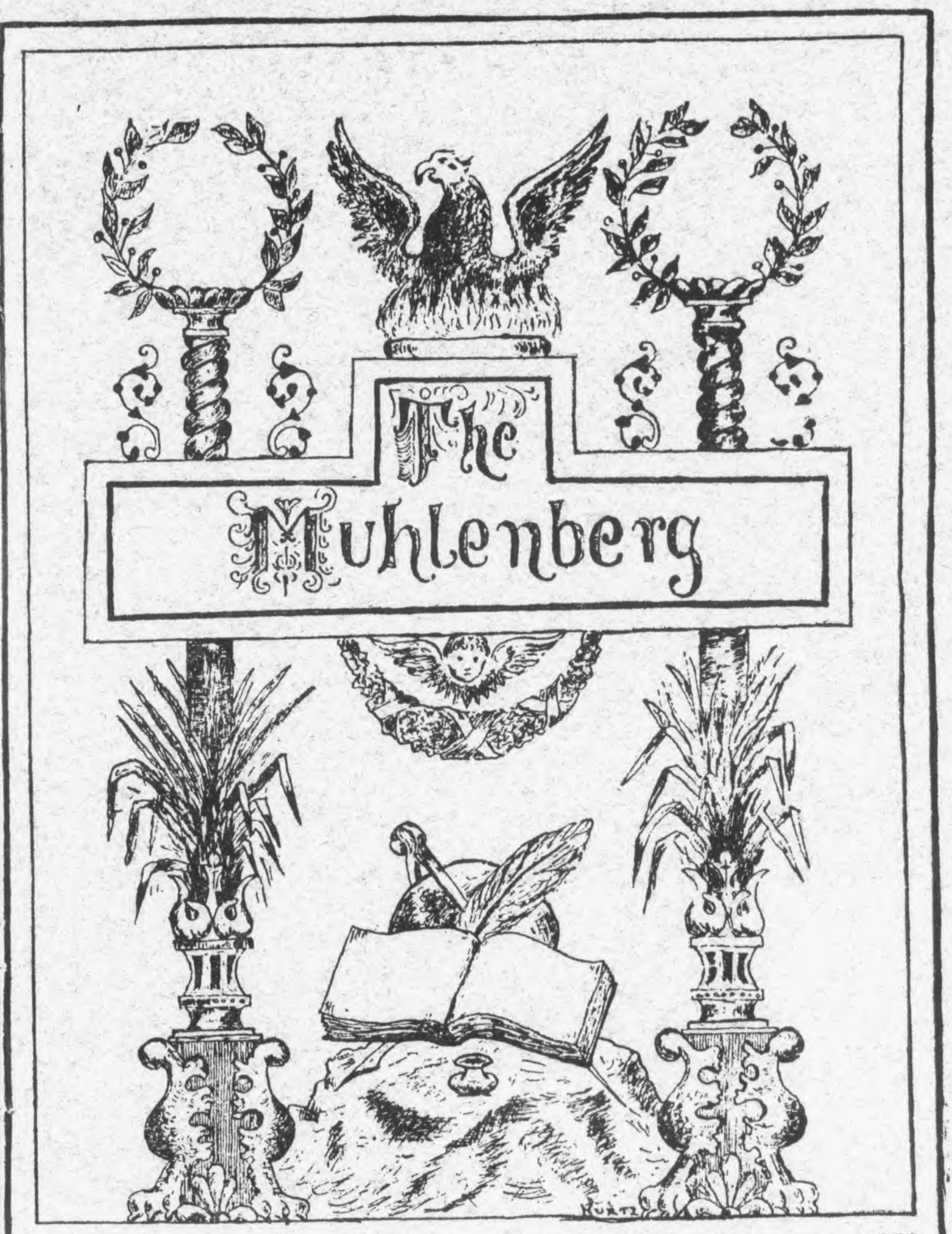

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Contents.

Glimpses at the Society and Fraternity Life of a German University, ... 93
PAUL G. KRUTZKY, '00.

The Seminal Character of Christ's Work and Teaching, 102
FRANK CROMAN, '03.

The Black Shadow, ... 109
HARRY W. SHIMER, '03.

Editorial, ... 112

Personal and Local, ... 113

Our Alumni, ... 114

Exchanges, ... 120

Book Review, ... 121

THE MUHLENBERG.

"Literæ Sine Ingenio Vanæ."

Vol. XX. ALLENTOWN, PA., DECEMBER, 1902. No. 4.

GLIMPSES AT THE SOCIETY AND FRATERNITY LIFE OF A GERMAN UNIVERSITY.

PAUL G. KRUTZKY, '00.

It is while the memories of happy days spent in Germany are still fresh that I write. Fortunately, being of German parentage, I had spoken German from infancy, and therefore had little difficulty with the language. There is a great deal of fascination and charm about the student life of Germany; a pleasure in the intercourse of the students among each other; a charm in their old customs and manners. Having pursued my studies at two large German universities, one situated in a city of 400,000, the other in a smaller city of some 120,000 inhabitants, I succeeded in getting a glimpse of the life at both. During my first semester at L——, the larger city, the chances for forming intimate friendships were comparatively few. I discovered that one may visit a German university and know very little of the life of the students.

As a means for promoting sociability, friendships, and mutual help in studies there are at all German universities fraternities called *verbindungen*, and societies of all kinds, some of a social, others of a scientific nature. As a student of theology I had the choice of three in L——, and went as a so-called *hospitant* or visitor to all three, finally not joining any. The first society I visited was a scientific one and met twice a week, on Tuesday and Friday evenings. One meeting was official and the other was *officoese*, i. e., non-official. At the official meeting one of the professors would attend, and after the purely scientific work had been done, adjournment was made to the *kneipe* or *locale* where the *kneipe* was held. *Kneipe* means not only a place, but the word is also used as an intransitive verb meaning to drink or visit a *kneipe*. The professor is honorary chairman, and generally presides at the official *kneipe*. Songs are sung and speeches made. The non-official *kneipe* is left entirely to the students; an advanced student presiding as chairman. The life at a society of this

kind is not so extensive and intensive as in a fraternity, because the chief object of such a society is the pursuit of learning; the social feature being less emphasized. The other two societies which I visited were much on the same order.

It was not, however, till I got to H—— that I gained an insight into, and acquaintance with, real fraternity student life. In L—— the life was not so close and intimate as at H——, because there were not only other attractions in the theatres, concerts, and so forth, but one also met more of his own countrymen, and men of a country will usually chum together. It was on an afternoon while in my room, *bude* the German student would call it, that a young man called to see me, wearing the inevitable *muetze* (cap) and ribbon, or *coleur*. He explained to me the purposes of his organization, and invited me cordially to visit the V—— House, in the same street, a three-story building of brick and brownstone, with the flag of the organization floating to the breeze from a flagstaff on the roof. I visited the house the following evening. This was a so-called Christian organization, and rejected the duel. There are three degrees of membership; one may become an active, a *conkneipant*, or a *hospitant*. An active must give himself entirely to the organization; for instance, he must pay a percentage on his allowance, and, besides, he pays a higher initiation fee and dues. He is invested with cap and *coleur*. A *conkneipant* is a lesser order of an active; he has less obligations and less rights, and of course pays less fees. A *hospitant* is merely a visitor and has still less rights than a *conkneipant*. I consented to become an active. The announcement of my intention occurred on the following Friday evening at an official *kneipe*. These fraternities have officers termed *chargierte*, designated as X, XX, XXX, having certain specified duties. For example, the first *chargierte* X has a general oversight over the whole fraternity, the property, the house, and so forth. The convents or business meetings are led by him. The house had a janitor, whose wife cooked the meals, the majority of the students eating their dinners there. Some also slept at the fraternity house. On the evening of my entrance the *kneipe* was about half over. The announcement of my intention to become an active in the V—— was received with vociferous applause. The heartiness of the applause was perhaps due to the fact that I was an American,

and Americans, especially American Germans, are well liked in Germany. We sat at two long tables, placed in the form of a T, with mugs of beer in front of us. They invested me with a small cap which hardly fitted my head, and then, rising, sang their particular fraternity *lied* or song, containing a glorification of H—— and of their fraternity and its colors. They then drank my health, a *schmollis* they called it.

Rubbing a salamander is an art, and I was initiated in the mysteries on the first night. The X having the *kneipe* in charge usually rubs it. After the *silentium* becomes profound the X calls "*Salamander incipitur!*" then counts one, two, three, one *bibite!* (drink) one, two, three, one again! thereupon he exclaims, "*Salamander ex!*" the glass is brought down with a shock on a little porcelain holder, and the students, sitting down, thump the tables with their hands until *silentium* is again produced. The members then came and congratulated me on my choice, and wished me success.

I soon found my way into the habits of the students. My first duty was to get acquainted with my fellow fraternity students, to personally call on them and have them call on me. This was necessary in order to be sure of final election into the fraternity. My next duty was to get acquainted with the history of the fraternity and the most specific rules in its constitution. To this end the XXX had charge of the new members, who are called "foxes." A man is a "fox" for the first two semesters, after that he becomes a full-fledged *bursch* with all the glories and privileges of that order of being. The "fox" has to choose his *leib-bursch*, with whom he is to associate as much as possible, and who is his sponsor in the convent when he is up for election. The *leib-bursch* usually dedicates a *commers* book, containing student songs, and a beer mug to his *leib-fuchs*. There can be no closer relation than this in the fraternity, the word *leib* meaning body. The XXX is called the *fuchs-major*, and wears a fox's tail over his cap as a sign of his authority. He holds what is termed a *fuchs-colleg*, in which he instructs the "foxes" by means of lectures delivered as if from a *catheder*. He outlined the early history of fraternity life in Germany, and ended with the history of this particular fraternity. This fraternity belonged to a *cartell* or league, as most of the fraternities in Germany do. There were ten fraternities in the *cartell*, and

they hold a biennial meeting at a place which I shall call B——. The *fuchs-major* expected every one of the "foxes" to know when this or that fraternity in the *cartell* was founded, what kind of *coleur* they wore, their coats of arms and their significance. The first semester is usually devoted to acquiring this knowledge. It is very necessary to know this in case of removal to any other university. The "foxes" are elected after a few weeks, but do not have a deciding vote until the second semester. In addition to this the "foxes" have an organization of their own, called a "fox-convent," which is merely a pleasure association and unofficial. Generally one of the *burschen* goes along with them as leader on their *bummels*. The fraternity, while it rejected duelling, still had its *fecht-wart* or fencing master. The "fox" must take lessons and after having done so he is examined by the *fecht-wart*, who assigns another "fox" as contestant, with whom he must fence weekly. The practice and amount of efficiency required in a fighting fraternity is much greater. The principle, however, in this fraternity was the same. The "fox" must learn how to fence; it is a good thing to know, whether he ever uses it or not. A *turn-wart* or gymnasium instructor is also a feature of the education in a fraternity. The fox is expected to be at home on the swinging rings and parallel bars; one evening a week is devoted to this. The "foxes" are also compelled to join the singing and musical clubs, and the songs must be known by heart,

On *kneipe* nights, or Sundays, concerts are given. The *kneipe*, suggestive of all the horrors of drunkenness and excess to unknowing Christian mothers in Germany, is a much misunderstood institution. There are *kneipes* and *kneipes*, as we would express it. I speak of the kind that came under my observation, at which I found no drunken student in all the time I visited the fraternity house. The V—— had two *kneipes*, on Tuesday and Friday evenings, from 8.30 until 11 P. M., when it was officially proclaimed *ex* or over. The *kneipe* is presided over by the XX who calls it to order, gives out the songs to be sung, and so forth. Of an evening some four or five songs may be sung. Everyone is expected to be present, especially the foxes. A *commers* is a more important *kneipe*. It is usually held at the beginning or close of a semester. Guests are invited, especially the professors, who

are *ehren-philister*, honorary members of the fraternity. The same course is pursued as at an ordinary *kneipe*, except that the X's appear in *wichs* (full dress). The professors make speeches, and, if visiting brethren are present, they too are called upon for speeches. The "foxes" are received at a reception *commers*, which is the usual *commers* combined with speeches, toasts, and so forth. At this *commers* the "foxes" are presented to the X, who exhorts them to be faithful members, reads the general constitution, wishes them welcome, and invests the actives with cap and *coleur*, telling them to wear it in honor. The newly pledged actives walk around the room and shake hands with all present. The "foxes" then have one of their number make a speech, the burden of which is how happy they are in having the privilege of joining the fraternity. The "fox" generally chooses the theme of Academic freedom.

After leaving the gymnasium, with its recitations and restrictions, the choice of joining a fraternity or becoming a member of the *finkenschaft*, an anti-fraternity organization, is presented to the student. He can also remain away from all society affiliation. Usually he joins either a scientific society, to help him in his studies, or, if he is of a congenial nature, he seeks a fraternity. The fraternity generally offers him a combination of the two, science and sociability. The fraternity wants, however, that you join with heart and soul in her life; live up to her ideals, which you must accept. The members must honor their *coleur*, symbolic of some idea or truth. Two members going along the street, one in *coleur* the other without, must observe certain rules and regulations; for example, the member not in *coleur* must first greet the *coleur* carrier. Students in *coleur* are not to be seen carrying unseemly large packages on the street; otherwise a fine is imposed. And this fining is quite a feature in the observance of the rules. Fines are worse than punishment, especially when you are financially *brevis*. Fining in lieu of punishment is universal in Germany, and the fraternities have adopted it along with the government. The fines are of course nominal, nevertheless the student thinks it money thrown away. "Why this waste? Something might be bought with it," he reasons, and tries to avoid fines as much as possible.

There is still another *kneipe* on the occasion of the bitrh-

day of the country's king called the *landes-vater-feier*. It is a sort of post-ceremony, after the usual *kneipe*. The students all stand; sometimes on chairs. The three X's, being in full dress, place their swords hilt-downwards. The students, singing certain patriotic songs, march around the tables and pierce their caps by putting them through the point of the sword. They cherish these cuts very much and usually have an extra cap for the purpose, writing the date and number of such ceremonies around the cut. Foreigners are not permitted to participate in this ceremony, but may look on from a distance. Another *commers* is held in honor of Bismarck, which is preceded by a torchlight procession. On the festival of the Reformation, 31st of October, some of the universities change their rectors. This is accomplished by a fine ceremony. The corps, fraternities, and societies all come in full dress, each organization sending its three X's, one carrying the flag or banner. Some come in carriages, others on horseback. After the ceremony the X's pay their respects to the new rector, and in the evening there is a *commers* in his honor.

After a semester of close intercourse with one's *con-fox*, as the "foxes" call each other, and with one's *con-leib* or *bursch*, one gets to know and honor his fellow fraternity brother. Here very often friendships are cemented which outlive a life-time, even going down to later generations. It is no unusual thing to find three generations represented in a fraternity. If a full-pledged *bursch* dies and has been *shilistriert*, i. e., has been graduated from the fraternity, inasmuch as he has passed through the university and either taken a degree or become a candidate of theology, law, medicine, or of whatever he may have been studying, a cap and *coleur* are put in his coffin, and an X is delegated to go to his funeral.

There is also this social phase of the life. The fraternity wants to have the members respect each other, wants to do away with coteries and cliques, because these are death to the organization. It strives to keep the members in contact with one another as much as possible. Of course this is the general idea of the fraternity; that it is realized in practice is not always the case. In any crowd of young men there will be attractions and antipathies. To further this kind of intercourse the students have what they call *kaffee-kraenzchen*. The "foxes" for instance visit their fellow "fox," who must

furnish coffee and cake. An afternoon is thus profitably spent in each other's society with talking, jesting and quizzing. Sunday is usually the day for the official *bummel*. The first X in the convent or business meeting on Friday receives suggestions for a place. The members fix upon a place by means of a majority vote. Everybody must go, and unless one have a dispensation from the first X, or a good reason, a fine is imposed.

I recall one Sunday *bummel* we took along the romantic Saale to where it joins the Elbe. It was a fine Sunday afternoon which tempted the people to pour *en masse* to the woods and heaths so famous in the vicinity of H——. The fraternity, some thirty strong, met at an appointed place. Off we went, two by two, in a sort of a march step. As soon as the outskirts of the city were reached we commenced to sing. The German student is idealistic; he has what the Germans call *schoenheits suin*, appreciation for the beautiful. You will hear him exclaim again and again, *tadellos*, faultless, pretty, and so forth, as he sees some view or *partie* that pleases him. I must confess that there is reason for enthusiasm, the scenery along the Saale is magnificent. We sang that Sunday some of the old student and *volk* songs, with their pathetic and beautiful melodies. If anything can arouse the music within a German breast it is the picturesque Saale with its bright shore. The desire to sing comes upon one spontaneously while in its neighborhood. It was early summer and we walked along banks of greensward like carpet, shaded by well-kept trees. The further shore re-echoed our songs, the birds twittered in the trees, and the breeze wafted to our nostrils the odor of coming summer. On one side was a high hill which we climbed, and we sat down there to rest. Below us, on the roadway, a party of ladies passed, and we must needs give them a serenade. We all stood up to do this, and taking our caps in our hands waved them and sang with lusty voices, vibrant from shore to shore, a student song of love and the joys of student life. We were not unrewarded for our efforts. The ladies waved their handkerchiefs as a sign of appreciation and approval. Pushing our way on we got into a private hunting preserve and had proceeded only a little distance until we were stopped by a forester, who gruffly asked us whether we hadn't seen the everlasting *verboten* sign. He

was quite enraged and wanted to fine us each three marks. We finally got out of the preserve and reached a roadside inn, where we rested and quenched our thirst. Singing a marching song, we then proceeded back to the fraternity house.

The German mother, reading of these *bummels*, thinks them awful things; the word *bummel* calling up to her mind's eye a drunken crowd of boisterous students. This is the *bummel* as I saw and participated in it. That there may be cases where rowdyism occurs no one denies, but as a rule the German student is well behaved and sober. Between semesters the custom is for parties of eight or ten to form and take a *bummel* along the Rhine, to the Harz Mountains, and so forth. Here, too, the student combines pleasure with profit, he visits points that are of interest to him historically, or have some bearing on his studies. The German student has comparatively less money at his disposal than his American brother. Notwithstanding this he enjoys life just as much, if not more. The student is given rebate on goods, theatre tickets, books, and so forth, and is usually a well-thought-of person, with the exception of some old erratic landlady who will have a student as lodger at no price. The first three or four semesters are the student's time of the roses, he calls it. He enjoys himself immensely, working not too hard, yet not loafing altogether. He has discovered that at the end of his seventh or eighth semester, when he goes up to be examined, that this time counts. In his fifth or sixth semester he gets down on what is technically termed his leather, and works; and when he does work he does it with a vim.

These are a few of the joys of the German student, hallowed by tradition, and indulged in by generations. That it has its dark side is beyond question; that there is a good deal of vice and excess is a well-established fact. But, where these are not so much in evidence, one may safely participate without becoming demoralized. The German student knows how to enjoy himself, and is a pretty good fellow withal. He is gentleman enough not to inflict smutty stories on a man who has a distaste for them, or urge any one to drink to excess.

The other fraternities, called corps, and those which accept the duel, are also quite numerous. That they look down with a sort of contempt upon the non-duelling fraternities may well be imagined. According to their way of think-

ing no one who will not defend himself when insulted is a man. These are also organized in *cartells.* One fraternity will, for instance, elect or delegate three "foxes" to fight three "foxes" of another fraternity in their particular *cartell.* This is done to harden the "fox" and make him worthy of being a *bursch.* Of course they cut each other up now and then, and occasionally fight to the death. The wounded fox takes great pride in his cuts and gashes, showing them in all their festering ugliness to his women friends. A duel is very often the result of a very trivial cause. Two students eye each other in a *kneipe;* this is called *fixiren*, i. e., transfix with a look. The one thus treated gets up and hands the other his card. Men appointed by the fraternities, or personal friends of the contestants act as seconds. Place and weapons are usually standard with each fraternity, and a student knows at once, after being challenged, with what weapon he must fight. Sometimes crowds of students meet on the streets, and when the right of way comes in question, or the right and duty of recognition, an exchange of cards usually results. In a good many cases of this kind men are chosen to represent the fraternity. The non-duelling organization accepts the challenge card of a fighting fraternity, and the X's see to the satisfaction. If the fighting fraternity does not accept this satisfaction, recourse is had to the rector of the university, who decides the dispute and passes upon the justness of the satisfaction. The rector and the senate of the university have the power to forbid an organization and to abrogate its charter.

"Free is the *bursch*" is the slogan of the fraternity student; and he is free, inasmuch as he has his own little world, and lives his life satisfied and content with it. After he has passed the portals of his *burschen* life and become a *philister*, he often looks back with fond regret for the happy days spent as a *bursch.* It was a happy, care-free time, a veritable time of the roses. He calls back to mind his old *leib-bursch* or fox and the memory of their friendship; the *bummels* and the *kneipes* they had together overwhelms him. O happy *burschen* time, alas! it is gone. But if he has a son he determines to send him, and so again lives over again in his offspring those happy days. The life has its charm and glamour; it is a time for pent-up enthusiasm to assert itself;

a time for the formation of new ideals; a time for enjoyment; a time in which all things are yet possible and nothing sure. There is the necessary intellectual stimulus in the lectures, the fraternity educates him on another side of his nature—his æsthetic tastes and feelings. Many a grayhaired old *philister's* eyes go over in tears at the memory of his *burschen* time; and if, perchance, he visits his old fraternity house he again dons cap and *coleur* and becomes a *bursch* again. He visits some of the old spots so familiar in bygone days, and grows reminiscent of bygone days. This is a glimpse of the life of a fraternity student in Germany. Much more could be said in detail of the parties, balls, and so forth. The above experiences in the fraternity life of Germany were gone through by one whose desire is to be true to the facts. The personal equation must be taken into account; some other student might have seen other things and gathered other information from his connection with a German fraternity. Be that as it may, there is a great deal in the life that we Americans can learn and appropriate. This life has not only its educative value but also its character-building value. May we Americans come to appreciate the good side of this life, and not condemn it unheard.

THE SEMINAL CHARACTER OF CHRIST'S WORK AND TEACHING.

FRANK CROMAN, '03.

Men frequently err, sometimes grossly, in their approval or disapproval of the words and actions of others. The fallibility of human nature, of course, is the ultimate cause of this failing, while haste and the lack of thought in the formation of judgment are the more immediate causes. Yet, though we are finite and consequently subject to the limitations which finiteness presupposes, the fact of our existence in the midst of such conditions does not therefore imply that we are not to use our best endeavors to form correct views concerning our fellow men. On the contrary, this very fact should provoke on our part the most hearty and painstaking efforts to secure and promote the common requisites of justice, equity, and veracity. Moreover, as a fact substantiated by common observation and experience, frequent harm results

from judgment wrongly conceived or wrongly applied. Hence arises, in many instances, the stigma with which society brands some of its members, and unjustly and without cause connects their names and efforts with those of heretics, demagogues and other fomenters against public and individual peace and security.

Time affords the primal test by which to judge accurately of others' words and actions. This subjection to time is the crucial process and clarifies one's thoughts upon the matter in question; and thus there invariably emanates the judgment that pays just regard to the common considerations due to all our fellow men. The fickleness, or inconstancy, or thoughtlessness of the moment is displaced in the process of time by the mature judgment that constitutes so pure and valuable a gem in the crown of men's mutual labor. Furthermore, it is time that has placed its stamp of approval upon the products of ancient minds and that has made it possible that these be known and studied to-day as classic literature. The same may be asserted to be the case in all other lines of thought and action, and the importance and potency of this element are at once patent to all. At this juncture, and especially because of the proximity of the festivities and observances that mark the chief festival of the Christian Church, we have most forcibly impressed upon us the fact of the permanency and power of propagation in all that Christ said and did. During the lapse of well-nigh two thousand years, the forces and tendencies which Christ instituted have suffered no diminution in any degree, and at the present time still possess the same seminal character and vital principle. That such is the case offers indubitable and incontrovertible evidence of the permanence of Christ's every word and act, and is an unerring index as to their worth and the reverence in which they have been held by all generations. And this is a truth of deepest significance. The various generations of men, by a uniform sequence and development in the order and nature of things, do not view these from the same standpoint, nor with respect to the same standpoint as their predecessors. Hence what is set up as a standard at one time may later be ruthlessly cast aside as unworthy. But to a preëminent degree has time sanctioned all that bears the impress of the Master, and succes-

sive periods have added their weight of influence and testimony to the cumulative mass that surrounds and strengthens it.

Christ likened the nature and influence of his teaching to that of a seed. Under the symbol of a sower, who "should cast seed into the ground, and should sleep and rise night and day:" in other words, should leave the seed to take care of itself,—"and the seed should spring and grow up, he knoweth not how," the Great Teacher depicted the inherent vital principle and the manner of growth in his teaching. His repeated use of this figure shows how true a representation he considered it to be of the whole work in which he was engaged. What he did may have seemed insignificant, with little immediate effect; but there was in it a living imperishable power, and the effect would be gradual in the case of the individual as well as with society. This seminal characteristic, as Christ himself declared, belonged even to his death. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." Out of the sepulchre should spring a harvest great in quantity and of untold worth.

A striking fact with respect to Christ is that he wrote nothing. He left no writings that would serve as a lasting record of his doctrines. In this regard, to be sure, he does not stand alone in the world, since the same thing is true of Socrates, one of the noblest of teachers. But the difference between the two is seen in this: Socrates was not, nor did he ever pretend to be, the founder of a distinct school, much less the founder and head of a spiritual kingdom that was destined to spread over the entire world; while Christ, on the other hand, not only made the claim that his doctrine had a divine authority, but placed before himself the task of forming a new community, into which were eventually to be gathered all mankind. He went about scattering the divine seed: the truth. He bore witness to the truth. And the willing reception of the truth was the sole basis for the progress of his cause. The rapid spread of Islamism in the first few centuries of its existence was effected by means of the sword, and thus a forced acceptance of its doctrines was demanded. But Christ eschewed all such means for the advancement of his kingdom. We can not fail to be impressed with the strange, yea, sublime, confidence he felt in the power of what he

taught to perpetuate itself. The oral utterance of it sufficed. There was no need that it be laid up in manuscripts, to be preserved and transmitted as a sacred treasure from generation to generation.

One most important manifestation of the power resident in the seed of Christ's sowing was the separation of Christianity from the Jewish religion. The relation between the two was like that existing between parent and child, yet in this case there was no repudiation of the parent on the part of the child. But mark the great change that was necessary: the religion of the people was to become the religion of the world; the religion with many forms and ceremonials was to be elevated into a religion of the spirit, with few and simple rites, and these subordinate. A formal decree did not effect the transition, for that would have been impossible, and even if made would have been highly prejudicial to the initial success of Christianity. The change was gradual. And the means by which it was finally accomplished were to a great extent those connected with Christ's teaching. He prepared the way when he said that he was the Lord of the Sabbath; that one stood among them who was greater than the temple; that God is a Spirit and must be worshipped in spirit and in truth; that blessedness comes from meekness, purity, and the like; that the prime requisite is faith in him. These were the seeds, and from them sprang the desired growth. Yet another seed—and the chief one—was the death of Jesus. The cross superseded the sacrifice of the altar. The cross, the resurrection and the ascent into heaven were fundamentals of this new religion, and established the fact of its universality. But the proper perception of what Christ's death involved dawned slowly upon the minds of his followers, even of his disciples, and by degrees only they recalled his words and saw clearly what they contained. Here is a remarkable instance of the power stored in the simple teaching of Christ—when its meaning had been brought out clearly by his death—that shows how marvelous a transformation grew out of it.

Christ framed no organization for his followers. He established no form or constitution for the order or discipline of the Church. In his recorded words he makes but a few allusions to the Church as an external body. We would be

inclined to think that if he did not put his doctrines and teachings into a permanent written form, he would at least guard against disintegration, and tyranny, and other evils likely to arise under such conditions, by establishing a somewhat detailed form of Church polity. The testimony of history proves the value of the force existent in organization. All great movements have been thoroughly organized and combined to move as one man, for by this means only can the highest result be attained. But in this matter, also, Christ appeared to manifest a confidence in the power of what he taught to perpetuate itself. By impressing upon his disciples their fraternal relations, and the obligations of mutual care, and service and self-sacrifice growing out of them; by inculcating the idea of one and a common Lord and Master among them; by teaching that he should be first among them who made himself the servant of all; by making them feel that purity and kindness should reign among them, he sowed the seed from which in time sprang up these highly necessary forms and constitutions. The truth planted in the hearts of his hearers was to be the spring from which would flow the regulations of Church government, and the forces with which to undermine and destroy all that is at variance with the progress of the Gospel. Jesus, moreover, refrained from appointing seasons and rites of worship. He gave a simple, brief prayer in response to a request. He composed no liturgy. He was silent in regard to the buildings for worship, and also as to the method of worship; but laid great stress upon the spirit of their devotions. From such seed have sprung all the different forms of Church polity, from the most imposing to the most simple; the liturgies, the hymns, the magnificent cathedrals, and the plainest houses of worship, and the many instruments and expressions of Christian worship.

The question of the constitution of civil government occupies a most important position in the affairs of men, and upon its solution depends largely the weal or woe of nations. Christ did not undertake to present a plan of government, or to delineate the ideal state. He left the subject untouched. He recognized that human government has a divine sanction. He sought to inculcate, by precept and example, the obligation under which men are to obey those in authority, unless

their decrees are out of harmony with the laws of God. But he was singularly silent in respect to what form government should take, whether that of republic, monarchy, or aristocracy; whether it should be ruled by many, or by few; how the functions of government were to be divided, and kindred questions. His religious and ethical teachings, from which the all-potent germinal principle was never absent, by entering the hearts and minds of men, have exerted a powerful influence in the political life of nations. They have largely determined the views of men concerning the true design of government, and the extent of authority. They have modified the character of legislation and make political action more just and humane. These are the results of the slow working of those moral and religious teachings which Christ implanted in human souls.

Christ did not frame an elaborate system of rules covering the conduct of individuals and their social relations. There were many customs and institutions in the period of his existence that were wrong, yet he did not seek to abolish them by a decree or by rash measures. He did not define the relations between the employer and the employed, nor did he, at a time when slavery was universal, agitate emancipation or promulgate a decree to that effect. When one came to his side and complained of having been defrauded by his brother, he replied: "Who made me a judge or a divider over you?" Yet his reserve in laying down specific rules for practical conduct was far more than counterbalanced by his definiteness and earnestness in setting forth the principles by which men are bound to be actuated in all the relations of life. The tempers of feeling which man should cherish toward his neighbor are most impressively described. The golden rule is given as a most practical guide in life. No effort is spared in commending the spirit of love and the spirit of truth. God's dealings with sinful men are held forth as examples which are to constitute motives to mercy and forbearance. The sin of selfishness, the value of the soul, the sacredness that belongs to the humblest of men, the guilt incurred by the practice of injustice and cruelty, are insisted upon with great emphasis. In truth of this nature was embodied the seed of the advancement of mankind in righteousness and benevolence.

The Gospel, the glad tidings of which Jesus bore to

mankind, was a mighty seed in subverting customs and forms of long continuance, and in creating widespread commotion in the world at large. The ideas which the Gospel has introduced, create in men's hearts a new consciousness of personal rights, new hopes and aspirations, and a deep discontent. Questions of every character are viewed as in a new and more brilliant light, and through these means a different character has been stamped upon all things. As a consequence have arisen those struggles among the masses of mankind—at times effecting nothing, and again gaining a little—in which finally the evolution of time has brought with it a gradual increase of liberty and equality. The Gospel truths have entered and permeated every avenue of human thought and action, and have leavened the whole collective mass.

The incalculable power exerted by Christ in his teaching is found to be due to the character of the truth he uttered. It was seed-like, and there were in it the means of growth and propagation. How much he himself relied upon the effectuality of this characteristic is seen in the fact that he expended his greatest exertions in training a small band of disciples. The indelible impressions fixed upon their souls made them centers of power for the propagation of the influences which he brought into the world. In due time the seed was matured and its influence manifested. In addition, the Sower—what he was, what he did, what he suffered—made the seed fruitful. Thus could he truly say, "I, if I be lifted up from the earth, will draw all men unto me." Surely a most cursory glance at the progress of his kingdom, and the changes wrought, and the influences set in motion in all directions since the introduction of Christianity into the world, will show that all may be traced back to the then apparently insignificant teaching and work of Jesus Christ. May these few thoughts, which our feeble efforts have attempted to enlarge upon, be the means of investing the observance of Christmas with at least a slightly higher significance, and impress us all still more with the sublime character of him, who as a sower went forth to sow.

Humble we must be, if to heaven we go;
High is the roof there, but the gate is low.

—*Herrick.*

THE BLACK SHADOW.

HARRY W. SHIMER, '03.

(Oration delivered at the Oratorical Contest, June 17th, 1902.)

More than thirty years have passed since the negro was made a freeman and a citizen. In these years he has demonstrated that he possesses a mind able to cope with a rigid curriculum of studies; that he has industry amounting to thrift; that when intelligent he is fully as law-abiding as the rest of mankind; that he is both brave and patriotic; in short, that while he is by no means a saint, neither is he the worst element of the nation.

The question has frequently been asked: "Why is it that so many colored men and women, after having acquired a higher education, follow menial pursuits?" The question is pertinent and comprehensive. It can not be ignored. It suggests much that will finally tend to animate this dusky shadow.

A comprehensive answer to this question would be of special value, in that it would simultaneously dispose of another equally perplexing enigma: "To what may our inordinate racial prejudice be attributed?" Solve this problem, and you shall have made at least an initiative stride toward removing the barrier that holds our Ethiopian brethren within their limited confines.

This strong antipathy is both absurd and demoralizing. Tell the average American that he is descended from Pocahontas, that his blood may be traced to Confucius, that his daughter has secretly married an Hungarian count, and he will be flattered and gratified. You will encounter no fatal racial prejudice. But were you to tell him that his great-great-grandfather was a powerful potentate from the Congo or the Niger, you would touch the acme of insult. You would be safer in accusing him of highway robbery.

Years of vain experiment have satisfied the North that this aversion to social or political equality with the negro can not be overcome by laws or statutes. Those laws remain as dead letters and as monuments to the folly of those who passed them.

It was believed by Northern philanthropists and by many Southern statesmen that education would improve the tatus of the negro by elevating him morally and socially.

But education does not assure good citizenship. Education without moral training has proved to be a curse instead of a blessing. The duties that appertain to good citizenship, such as honesty, truth, chastity and respect for the Sabbath are too often neglected in the schools.

If legislation is powerless to eliminate this menacing condition, to what agency shall we turn? To none other than the principal actors themselves in this harrowing drama. "But," you may say, "have they not proven their utter inability to extricate themselves from the mire of contempt and abandonment in which they are floundering?" Yes, of themselves they are powerless. Nor is it surprising that, with a burden equaled only by the deplorable caste distinctions in India, their individual hopes and efforts have fallen short of realization. A Christian and ethical training in conjunction with instruction in industrial and commercial pursuits is the only means whereby they may be armed with a weapon that can win for them the recognition they should enjoy. Thus, and thus only, shall this appalling class distinction die a natural death. Upon ourselves devolves the work of furthering this desirable end.

We need not fear lack of co-operation on the part of our down-trodden race. Present results, small as they are, assure us that at least a large portion of them possess an insatiable desire, as well as a surprising capability to cope with the higher vocations. Colleges and universities established for the education of the negro have sent forth scores of physicians, ministers, lawyers, teachers and business men. These are the powers that uplift, and the greater the ideals presented, the greater the work these graduates accomplished.

This view of the situation is not merely visionary. It is highly practicable, and the fact that it may require a long time to reverse popular sentiment as it exists to-day, should not be allowed to assume discouraging proportions. Is it not natural that so complete a revolution can not be effected in a day? Let us go back to first causes and view for a moment the environments of this unfortunate race.

The Emancipation Proclamation suddenly turned loose upon this country an ignorant people, little better than savage Africans, without knowledge of civil law, into a freedom they did not understand. Naturally they mistook license for

liberty. The recoil was tremendous. It is a wonder the negro did not do worse. Presently came enfranchisement and citizenship without any fitness of any sort. Under existing political influences he was taught to hate the Southern white people. The methods employed by self-seeking demagogues in controlling his vote led him to believe that the gift of the ballot meant to him two things: the peculiar love of the North, and the necessity of avenging himself upon his former masters. The inevitable result was that it tended to make the negro lawless in his dealings. It will require patient and painstaking methods to counteract this damaging influence.

The particular part the negro is to play in the development of this great country is a question of the future. But one thing is certain; he is to play some part. It is equally certain that the future of the negro is irrevocably bound up in its present. If, as Victor Hugo declared, the nineteenth century freed the negro and the twentieth is to make him a man, there is no question but that higher learning is to be a prominent factor in this process.

Booker T. Washington, the Moses of the negro race, who, despite adverse conditions, has established an enviable position for himself in the hearts of our countrymen, made the following statement a short time ago: "In the years to come we shall have many increasing evidences of the fact that the negro is making his way into all lines of attainments in which other races are prominent. I make this assertion because I believe and know that my race is thoroughly capable of assimilating higher instruction, and is, when permitted to receive the training, fitted to enter upon any of the pursuits, as other men and women are. The future, in my opinion, is to bring us many colored men and women who will distinguish themselves in art, in science, in literature and in statesmanship.

We share Mr. Washington's views in every particular. Let us teach the negro what our institutions of learning were founded to teach. Let us teach him that which the experience of ages has proven to be essential for the full development of manhood. Let us teach him what he is and what God made his physical and mental structure capable of performing. Let us continue to teach him thus and to trust to the broader views, the wider philanthropy, and the higher civilization to leave the avenues of life's higher work open to him.

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Editorial.

THE "Merry Christmas" season is drawing near. In order that a "Happy New Year" may follow it is necessary to celebrate the anniversary of our Savior's birth in the true spirit. It is the season of "peace on earth, good will to men," when God presented his divine gift to mortals and bade them to rejoice. No Christmas can be a merry one for those whose hearts entertain bitter feelings against their fellows. When we pack our grips let us leave behind all envyings, hatred, wrath, and strife together with reviews, "exams.," tests, and other disagreeable things. The Old Year with a supreme effort in his latter days, as if to compensate for sorrows he may have brought, gives us a Christmas and dies happy. Surely those are ungrateful, to say the least, who let this season pass without expelling from their hearts all rankling thoughts and foolish pride.

Personal and Local.

Examinations.

Merry Christmas!

Happy New Year!

Dries, '05, spent his vacation at Kutztown.

Rhodes, '04, spent the Thanksgiving recess at Belvidere, N. J.

Holter, '06, visited relatives at Mauch Chunk, Thanksgiving.

Dr. Bauman addressed a meeting of the teachers of Allentown, November 23d.

Fegely, C., '00, Boyer, '00, Fegely, G., '02, and Ink, '02, were callers at the college recently.

Fisher, '04 (while shaving with a dull razor): "Ugh! This razor is *on the hog.*"

Karkau, '06, was the guest of Rohrig, '03, over Thanksgiving.

Dr. W. (to Dorney translating German): "Is that a normal sentence?"

Dorney, '05: "No, it is abnormal.

The Central Luther League Convention, held in St. John's Lutheran Church, November 20th, was well attended by the students.

Karkau, '06, delivered addresses at the Reformation services of St. Luke's and St. Michael's Lutheran Churches.

Dr. Cooper presented the cause of Muhlenberg, November 22d, at the morning service of St. Michael's Lutheran Church.

Dr. Seip attended the installation of Dr. Joseph Swain as President of Swarthmore College, November 15th.

The following were elected as officers of the Missionary Society: President, Huntsinger; Secretary, Dries; Treasurer, W. B. Smith. It is hoped that the good attendance will continue.

Dr. Seip represented the College, November 22d, at the dedication exercises of the New Central High School at Philadelphia.

Keboch, '04 (in Physics): "Why is it that the ends of the rainbow end in water?"

Dr. Whitehorn: "I never knew they did."

The annual foot-ball game between the Sophomores and Freshmen took place on Wednesday, November 7th. The game resulted in a victory for the Sophs. by hard work, with a score of 27 to 6.

Griesemer, '04: "Doctor, some of the fellows remind me of those little things I saw in the moon when I was there."

Dr. W.: "Why didn't you stay there?"

Griesemer: "I heard of Greater Muhlenberg."

Turkeys were presented as Thanksgiving gifts by the four classes in College to several professors. Members of the respective classes gave presentation speeches, to which the professors responded, expressing their hearty thanks.

Dr. W.: "Mr. Webb, what is it?"

Webb, '03 (who was not paying attention): "I don't know, Doctor, I was looking for a seat."

Dr. W.: "I did not ask about your seat, but for what is in your head."

Webb, '03: "Oh! nothing."

At a meeting held in Reading, recently, Lutheran laymen resolved to raise $35,000 to erect a dormitory building on the new site of the College. The building will be known as Berks Hall. Other Counties should follow Berks' example.

Our Alumni.

'73. We clip the following criticism of Dr. Gerberding's new book, from *The Lutheran* of November 20th.

"The Lutheran Pastor," by G. H. Gerberding, D.D., Professor of Practical Theology in the Theological Seminary of the Evangelical Lutheran Church, Chicago, Ill., author of "The Way of Salvation in the Lutheran Church," "New

Testament Conversions," etc. Published for the author, Philadelphia, Pa., Lutheran Publication Society; pp. 462.

This stately and readable volume is a wholesome book, and one which our Church should welcome and in which it should take a just pride. It breathes the spirit of a profound and pious Lutheranism in its best estate. The Lutheran Church grasps the work of a pastor in his congregation in an entirely different way from the manner in which Reformed, Episcopalian, Congregational, Baptist, Methodist and other pastors look at their work. The deep roots of Lutheranism afford power for the growth of a congregational tree which has extraordinary excellences of fruit and foliage all of its own. Yet, hitherto, with two single exceptions, namely the work of Dr. Horn and that of Pastor Berkemeyer, English Lutherans have been obliged to look to such writers as Vinet, Hoppin, Phelps, Miller, etc., men whose doctrinal views create an entirely different atmosphere than that which is the true and noble heritage of the Lutheran Church. Here we have a work by the well-known author of the "Way of Salvation in the Lutheran Church," who has had a large pastoral experience in the most active part of our Lutheran Church and who is the professor of practical theology in one of our seminaries. He paints before our eyes in living pictures the Lutheran pastor as he ought to be in his ideal character, and as he is in the midst of his labors and meeting the practical difficulties that encounter him in his parish. Throughout the book there is an attempt to combine soundness of faith with practical activity, earnestness of character and piety of spirit. The work is particularly remarkable for the latter point. The seriousness of the ministerial office and its essential qualification, a true piety, are evident on every page, not in a sentimental but in a practical way.

Grounding the whole treatment in an examination of the nature of the pastor's office, and of his internal and his external or official call, as well as of his ordination, and of the circumstances when it is right and when it is wrong to accept a call from one field of labor to another, the author proceeds first of all to examine the personal character of the ideal Lutheran pastor.

He then turns to the pastor's study and finally follows the pastor to his closet. Emerging thence, the pastor now faces

his general work in the congregation. First there is the matter of taking the oversight as the head of his parish. Then there is the matter of protecting the good name and the altar of his church by discipline. The various official activities of the pastor are next brought into review, the preaching, the congregational worship, baptizing, catechizing and confirming, conducting preparatory services, and the communion service, performing the marriage ceremony, ministering to the bereaved and burying the dead.

From the pastor's public duties we turn to his private work in the parish, his visitation, the special classes of people with which he has to deal in his congregation, and the calls on the sick. Finally there is a discussion of the pastor's relation to the general ecclesiastical bodies with which his congregation is connected, and a concluding chapter on the pastor's vacation, recreations, and rewards. The whole work is very stimulating and can not fail to ennoble the mind, soul and spirit of any clergyman who dwells upon its pages, and if devoted laymen would take it up to gain an insight into the principles on which their pastor is bound to act, and the duties which it is his to perform, we are sure that the loyalty of congregations to the earnest work which lies before their pastor would be greatly strengthened.

The work was plainly not designed to be a mere textbook, intended to unfold in abstract form underlying principles without regard to the practical needs and circumstances bearing on the modern pastorate. It is in a marked degree a practical theology, descriptive and sermonic in character rather than theoretic and didactic. It is written in the author's characteristic, racy style. He points out fully and forcibly the dangers that beset the average pastor. The General Council's attitude towards members of the lodge is clearly voiced in what he has to say on that subject in the chapter treating of Oversight. His directions as to the conduct of catechization, the special care of individual souls, and pastoral visiting are particularly apt and suggestive. Indeed, there are few essential points in the many and varied details of pastoral ministration which the author has not touched upon and the book will supply a great need among our busy clergy who find the German Lutheran works on the

subject too inconvenient and remote for stimulus and suggestion.

'74. At the recent election Marcus C. L. Kline, Esq., of Allentown, was elected to Congress from the Berks-Lehigh District.

'75. We understand that Rev. Charles H. Hemsath expects to spend some months in Porto Rico in the cause of missions.

'77. Rev. W. J. Miller, of Greensburg, delivered an eloquent address on "Why a Lutheran Church?" at the Reformation service which closed the convention of the Pennsylvania Luther League, at Lewistown.—*The Lutheran.*

'78. A new reading-room for young men was opened recently in St. Luke's Church, at Seventh and Montgomery Streets, Philadelphia, Rev. C. L. Fry, pastor, with all the standard periodicals, religious and secular.

'80. On Sunday evening, November 2d, Dr. George T. Ettinger delivered his address on "The Lutheran Phase of the Protestant Reformation" in the church of Rev. J. A. Klick, Pen Argyl, Pa. On Sunday morning, November 16th, he made an address in behalf of the "Laymen's Movement for Muhlenberg College" in the church of Rev. Jacob Dubbs, '83, Friedensville; and on the evening of the 30th he spoke for the same cause in Rev. I. B. Ritter's church, at Trexlertown.

'80. Rev. J. H. Umbenhen and wife were tendered an enthusiastic reception on the occasion of their visit to Trinity Church, Mt. Joy, a former parish. He delivered the address before the Ladies' Aid Society at its fifteenth anniversary. —*The Lutheran.*

'81. Hon. Joseph W. Mayne has again been chosen to represent Lehigh County in the Legislature of Pennsylvania.

'83. We learn that Rev. W. A. Sadtler, Ph.D., the English professor in the Theological Seminary, Dubuque, Iowa, has in press a book entitled "Under Two Captains." We shall be glad to say more about it as soon as it is published.

'85. The corner stone of the new Sunday-school building of the Church of the Reformation, Rochester, N. Y. was laid by the pastor, Rev. F. F. Fry, last Sunday afternoon in the

presence of a large concourse of people. All the Lutheran pastors and congregations of the city were invited to participate. The sermon was preached by Rev. H. C. Erbes, of Trinity Congregation. The new building will cost twenty thousand dollars and will be ready for occupancy by March fifteenth.

'86. Samuel J. Kistler, Esq., made a splendid run for State Senator on the Republican ticket, and kept his successful opponent down to a majority of less than five hundred votes in the Democratic stronghold of Lehigh.

'89. We are greatly pleased to report that Dr. J. Wyllis Hassler, of Philadelphia, has sufficiently recovered from the very painful accident noted in the last number of THE MUHLENBERG to be able to visit his parents in Allentown.

'90. Dr. Harry S. Snyder has charge of the book department of Lawfer's store, Allentown.

'92. Rev. Edward H. Trafford has resigned his charge at Kimberton, Pa., to enter the foreign mission field of the Lutheran Church.

'94. Ira T. Erdman, Esq., has been elected Prothonotary of Lehigh County, Pa.

'94. Malcolm W. Gross, Esq., of Allentown, has been elected Register of Wills of Lehigh County.

'96. The past week has been one of installation services in the various English Lutheran churches of Brooklyn, N. Y., no less than three pastors having been installed. On Monday evening the Rev. Wm. Steinbicker was installed as the pastor of the Church of the Incarnation, 54th Street and 4th Avenue. Rev. H. S. Knabenschuh delivered the charge to the congregation, and Rev. S. G. Weisskotten, '84, the charge to the pastor. On Wednesday evening Rev. Carl F. Intemann was installed as pastor of Grace Lutheran Church, Ridgewood. The officiating clergymen were the Revs. A. Steimle, H. S. Knabenschuh, and E. C. J. Kraeling. On Friday evening the installation services of the Rev. C. W. Jefferis, '86, as pastor of the Church of the Resurrection, on President Street, took place. At the latter church the newly vested choir made its first appearance, and rendered appropriate music, being assisted

by the vested boy choir from Christ Lutheran Church. Revs. Knabenschuh and Weisskotten made addresses to pastor and people, and in all three cases the Rev. William F. Bacher, president of the Synod of New York and New England, performed the act of installation. The services were all largely attended and much interest manifested.

'96. Rev. S. B. Stopp, of Doylestown, prepared an excellent paper on the value of time in the work of the Luther League, which was read by Wm. C. Stoever, Esq., at the late convention of the Luther League of Pennsylvania.

'96. The foundation walls of what promises to be a beautiful $4500 church has been laid in the western section of Easton, Pa., and the corner stone laying took place in the presence of a large concourse of people on November 16th. The sermon was preached by the pastor, Rev. P. Z. Strodach, and addresses were made by Revs. Coleman, Gran, and Upp. The congregation is the youngest Lutheran organization in Easton, and is under the special care and support of St. John's Church, of which Rev. J. C. Seegers is pastor. It already has a membership of about 100.—*The Lutheran.*

'97. St. Stephen's Church, the youngest Lutheran congregation in Allentown, now rejoices in a church home that is free of debt. Within the last two years of the pastorate of Rev. I. W. Klick, efforts were made to pay off the debt of $1500, and after $1000 was raised, Mr. James K. Mosser, whose liberality is known far and wide, furnished the balance. The mission was organized by Prof. Dr. Wackernagel, of Muhlenberg College.

'98. Rev. E. J. Kreuling has arranged for the following lecture course in Zion Evangelical Lutheran Church, Weatherly, Pa.: 1.—"An Hour in the Gates of Jerusalem," Prof. W. Wackernagel, D.D., November 19th, 1902. 2.—"Sunshine," Rev. W. M. Rehrig, Ph.D., December 17th, 1902. 3.—"Im Alten Rom," Rev. L. Lindenstruth, January 14th, 1903. 4.—"Through Nature to Nature's God," Rev. C. F. W. Hoppe, January 28th, 1903. 5.—"The Church at Corinth," Rev. E. J. Kreuling, February 18th, 1903.

'98. Rev. Bernard Repass, the Lutheran pastor at Emlinton, Pa., spent a well-earned vacation in Allentown, Pa.

'99. Rev. John Bender, of Tamaqua, has been elected successor to Rev. O. F. Ettwein in the pastorate of St. Peter's Church, Hughestown, near Pittston, Pa.

'99. Rev. Frank N. D. Buchman has charge of a Lutheran mission at Ogontz, Pa., a fashionable suburb of Philadelphia.

'99. The condition of Dr. William A. Hausman is very greatly improved.

'99. Ambrose A. Kunkle is the President of the Luther League of the Allentown Conference.

'00. Charles K. Fegley spent a part of his Thanksgiving vacation in Allentown.

'00. Paul G. Krutzky, at present a student in Germany, contributes an article on "Some Influences of Schleiermacher's Theology in the Theology of the Nineteenth Century," to the October number of the *Lutheran Church Review.*

Exchanges.

Some of the exchanges have failed to make their appearance up to the time of going to press.

Another exchange was added to our list this month, *Canary and Blue*, published by the Allentown High School. It makes a neat appearance and we wish it success.

The *Touchstone* for November, published in the interests of literary Lafayette, is an interesting foot-ball number.

"For the Faith," in the *Monthly Maroon* of the University of Chicago, deserves mention. This exchange contains fifty-two pages of fiction. The poem "Vox Humana" gives credit to the number.

A well-written story, "A Thanksgiving Touchdown," appears in the *Bucknell Mirror.*

The *Buff and Blue* contains an interesting as well as instructive article, "The Character of Queen Elizabeth, and Its Effects upon England." The story, "One on the Meds," appears in the same issue.

The *Comenian* made its appearance attired in a new garb.

It is very neat and attractive, the cut of their college appearing on the cover, which adds greatly to its embellishment.

College Chips gives some "Influences that Affect the Character of Nations."

"The Rise and Growth of the District of Columbia" is being published in the *Georgetown College Journal.* The first part appeared in the November number. The student of history should keep an eye on the next issue, as the subject thus far is ably treated.

He left the woodpile and purloined the pie,
This tramp who scorned all decency and law;
He said, and gaily winked the other eye,
I came, I conquered, but I never saw.—*Ex.*

Jones: "What are the three best ways of spreading news?"

Smith: "Telephone, telegraph, and tell a woman."—*Ex.*

A man got into the front end of a car in the subway the other day, and the car gave a lurch, sending him to the other end where he landed in a young lady's lap. "You heathen," said she. "Oh, no, I'm a Lap-lander," he answered.—*Ex.*

Etymology of "Alas" and "Virgin:—*A*, without, and *lass*, a girl—*without a girl; vir*, a man, and *gin*, a trap—*man trap.*—*Ex.*

Book Review.

"RAMONA." By Helen Jackson.

There is nothing more refreshing to one's mind than to turn from the literature of to-day—books of doubtful merit and of no intrinsic value—to the literature of the past; a literature if not so widely circulated nevertheless possessed of the more important attributes of true excellence. Who can not find pure delight, good recreation and real pleasure from such works as "The Vicar of Wakefield," "Oliver Twist," "David Copperfield," and a host of others equally fine? One is moved to wonder that the novel-reading public can be so easily contented as it appears to be. Novels that do not instruct while they entertain are not worth the paper they are printed on.

"Ramona" while not a very old book, comparatively speaking, has nevertheless gained for its author a wide reputation and had been accorded a warm reception on its appearance in the early eighties. In addition to this it is well to know something of the influence the book has had in the treatment of a wretched people, and something of the sympathy and tender regard that Mrs. Jackson had always exerted in behalf of the red man.

"Ramona" can well lay claim to being a great book. What are the essentials to a great book? Purity of style—the style of "Ramona" is beyond criticism; a pure English style, in keeping with the time and place, sustained all along by a certain loftiness which impels one to the belief that, after all, the subject is worth the labor. Grandeur in sentiment—for while the author indulges in no platitudes, nor uses the pages of a novel as the means by which to preach a sermon, she nevertheless manages to inculcate some wholesome and needed truths. She is not addicted to the use of trite sayings nor does she coin any epigrams, as is the habit of present-day writers, but in a calm way shows the rewards of virtue and righteousness. Probability of plot—for the book is nothing if not possible,—there are no hair-breadth escapes, no duelling, though of course some necessary killing. But, unlike so many books, it does not depend upon blood and thunder for its dramatic interest, but rather presents every-day scenes, and develops them into a presentable drama. In addition to these general essentials it is interesting, entertaining, and highly instructive.

Its principal characters are indeed noble persons—for, though they verge on the ideal rather than on the real of life, they are still imitable characters. To have conceived a character so gentle, so beautiful, so exquisitely charming as Ramona is to have laid claim to being one of earth's greatest authors. It is the very simplicity of this character, her truthfulness, her abiding faith, her self-abnegation that win for her an active interest. Then, who can conceive of a nobler character than that of the Indian, Alessandro? To one who is prone to consider the Indian in an unfavorable light here is the book by which his conversion to right and high-minded thinking may be wrought. While it is admitted that

Alessandro can hardly be regarded as a type, but rather as an exemplar, it is, nevertheless, easy to see how honest in character and how noble in bearing the Indian might have become with proper treatment on the part of the whites. Indian agents and commissioners, with all the corruption in which they surrounded themselves, did more to destroy and retard civilization among them than the holy ministrations of numerous godly missionaries ever did to advance and improve it. The Indian to-day is precisely what we made him. Had we in the beginning breathed into his lungs the breath of equality, of fraternity, of nobleness, he would to-day be the equal of any white man. Between the Indian and the negro is a wide extent of space—with the Indian foremost. So that, while Alessandro may be, and probably is, a fictitious or an idealized character, it is, however, a true, a possible one,—and, after reading the book, one feels all the more that the white man does not possess a monopoly of virtue.

Senor Felipe is another well-sustained character, and it is here that we see self-denial, honesty in purpose, and purity in zeal well illustrated; while that of his mother, Senora Moreno, shows the stately dignity, the majestic bearing, the unsympathetic nature of the average Mexican lady.

All in all the work is a well-sustained effort, calculated to inspire but never to amuse. The fatal sense of humor is entirely lacking, as if humor were considered without the pale of the theme. But this does not detract one iota from the merits of the book, and whilst we are unable to judge accurately concerning the likes and dislikes of our readers, we are, nevertheless, sure that a reading of "Ramona" will prove beneficial, if not refreshing.

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The Muhlenberg

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Contents.

Greater Muhlenberg, ... 125
MELVIN A. KURTZ, '03.

The Typical Business Man, ... 130
ROBERT SCHLOTTER, '03.

Live for the Good of Others, ... 133
GEORGE H. RHODES, '04.

Editorials, ... 135

Personal and Local, ... 137

Our Alumni, ... 139

Basket-Ball, ... 148

Book Review, ... 148

Curious Clippings. 150

THE MUHLENBERG.

"Literæ Sine Ingenio Vanæ."

Vol. XX. ALLENTOWN, PA., JANUARY, 1903. No. 5.

"GREATER MUHLENBERG"

MELVIN A. KURTZ, '03.

When a youth, with his keenness of enjoyment and generous sincerity, comes for the first time within these college walls to share the expansion and elevation of mind given by liberal studies and the sympathy of many kindred spirits, he finds himself existing on a little spot surrounded on every side by an immense, unknown expanse. He asks himself, Where am I? What place do I inhabit? Is it exactly fitted in every instance to my convenience? Is there no excess of cold, and none of heat to offend me? Yes, he even asks himself whether everything is subservient to him, thinking that everything was to satisfy his own manifold desires. But, as he advances into the glorious realms of golden dreams, of pleasant labor and enthusiastic fun—all of which are the happy lot of a student—he finds all things to be far different from what he had expected. He begins to feel and realize that even if the college equipments are not fitted to his own private convenience, he is still in duty bound to love and serve his college; and when she undertakes to enlarge her facilities he must show his devotion by doing all that he can for the furtherance of such an undertaking. Even as he sees that the vast domain of dark, encircling woodlands and rugged hills of this wide world have to be traversed by all alike, so he has to share in the joys and burdens that befall his own institution. It is at this moment that he realizes that by his own particular industry he must adapt himself to all the prevailing circumstances. This is just the experience each and every student has that comes within the walls of dear old Muhlenberg. He feels at once that if he seeks an interest of his own, detached from that of a greater Muhlenberg, he seeks an interest which is chimerical and which can not have existence.

Every person that has a purpose in life leading him from day to day, will never lack interest, both in himself and in

those under whom he is laboring. Thus we can safely say that the student who has no interest in a greater Muhlenberg is stationed here to no purpose. But in all our experiences as students we have found no lack of interest in that greater institution of learning out of which flows the blessing of a truly developed mind. We have found no interest among any students which is impelled by discontent because of narrowness and selfishness, but an interest which is impelling a sure and steady advancement of this, the dearly beloved *Alma Mater* of so many men who now are out in active life. Likewise, we ask our Lutheran body of worshipers whether they can live in perfect peace and contentment as long as they show no interest in a greater and more extended influence emanating from this college—their fountain of knowledge and wisdom. Even the fowls of the air, the beasts of the field, and the fishes of the deep are forever uniting their respective endeavors so as to produce the best results. They never cease to show their common interest towards one another. Can we say that man is different; that the Lutheran Church is an exception; that our body of students has no interest in the welfare of our *Alma Mater*? Even as we are closely related to the very earth, in that we receive our food and clothes from it, and to the far distant sun for our warmth and light, so are we related to our college where we get our intellectual power and food. Were the order of the universe once confounded we should not survive a moment. Were the order of our dear old intellectual fountain once confounded the shock would go throughout the entire Lutheran Church. Thus we have in a humble way shown that we, as students, have a peculiar interest in our college, and it shows that because of this interest there are many reasons why we should make the best efforts possible in helping to accomplish the great task before our worthy superiors.

Why then shall we, the students, take this grand endeavor to our hearts? Why shall we, who are burdened with expense and toil, help to undertake such a seeming impossible task? When we think of the unspeakable blessings which have been bestowed upon us from God, by giving birth to our souls in these parts of the world where wisdom and knowledge flourish, we can not help but conclude that it is our duty to do whatever we can in accomplishing the desired end.

Although, it must be confessed, there are even in these parts several poor, uneducated persons, who are but a little above the inhabitants of less civilized countries, yet we must not lose sight of the fact that, since we were born under vastly more favored circumstances, we are not only indebted to our neighbors but also to that institution which has bestowed manifold blessings upon us. Why, then, shall not we, who have been favored at all times, bring forward our humble endeavors in enlarging the facilities which are so limited in our present college?

This leads us to the next great reason why we should be energetic in this work now undertaken, and that is the missionary spirit. What might not the savage mind, which is so often within a wretched body, accomplish were it rightly led and cultivated? What excuse can our people give who indirectly treat the heathen with contempt by refusing to enlarge the facilities of our only means of educating them? By denying to enlarge our own college we are checking the increase of our educated men, who alone can raise the heathen out of darkness by giving them the prospects of happiness in another world as well as in this. Here, in this glorious land of ours, we have the students, and those who desire to become such, and why shall we, the brothers and friends of those who have no education, be silent in the great turning point in the history of Muhlenberg? Why shall not we, as students, help our superiors in their grand undertaking to build a large institution, where more than three times as many can receive the bountiful blessings which it bestows, and which can raise the heathen out of darkness?

It is important for us to be very active at this time, because a greater Muhlenberg would necessarily increase the number of students. We all know that a human soul without an education is like the marble in the quarry, which shows none of its inherent beauties until the skill of the sculptor brings out all the different colors. Education brings out every latent virtue and perfection that is in a man. In this land of ours we have enormous quarries, and we need larger institutions which change the rough marble into beautiful monuments. What sculpture is to a block of marble education is to the human soul. We can never cease to educate, it covers all time and even affects all eternity. Education never ends;

when the student graduates from college he simply begins, and keeps on preparing throughout his entire life. As little as the progress of Muhlenberg ends in this small building, so little does the education and progress of our band of *alumni* end in what you see at this present time.

We should help in this great work, because education will improve our Church. The little education gained in the past was and is a great power. It is growth; it is an achievement. Education has made the Lutheran Church a thoughtful Church, and therefore, one that is not swayed by every wind of doctrine. Education has made our little band of *alumni* great. It has given every one a noble conscience, which remains uncorrupted before our heavenly Father. Education is a noble preparation for life eternal, and therefore the only real preparation for the preaching of the true Gospel, and why shall we not increase the force that the future may see even greater achievements? Education and Christianity go hand in hand. Paul the apostle was the great scholar who has proven it, and upon his teachings have all our colleges been built. The influence of such great teachers has brought Muhlenberg so far, and why shall not we, who are resting under the shadow of her wings, do everything that is in our power for her future development? Education seeks the best development, and, therefore, we are in duty bound to help her to come to the highest goal possible, because then she will be a still greater and stronger bulwark of the Lutheran Church.

Again, we see that a mind truly educated is a charitable one. True charity is an active principle. It is not a single virtue, but a disposition residing in the heart. It is something that extends its influence in every direction, especially to that which is nearest and dearest. Charity always reserves its esteem for that which is good, and prompts sympathies with those that rejoice and those that weep. It is a power faithful to the friend, because it is the soul of social life, therefore, if charity be with us it will shine forth as the sun and enliven and cheer up those who are undertaking the establishment of a Greater Muhlenberg.

Our devotion to our dear old Lutheran Church and Muhlenberg College promotes and strengthens our spirit and hope in a larger institution. By exercising our love for Muhlenberg and also the hope of seeing with all true happi-

ness a greater institution of learning, we are manifesting true devotion, which will lead many others to join in making this the grandest achievement of our mother Church.

We have now briefly considered a few reasons why we, as well as the entire Lutheran Church, should take this vast movement into careful consideration; and, as we think of the vastness of the undertaking, we naturally ask ourselves the question, how can we poor students materially help our worthy superiors? It is hard for us to bring material aid, but we can do much in other ways. By letting our lights shine in our respective communities we can effect a change in our friends which will make them feel and appreciate the importance of being devoted to their college at all times. Our piety reflects a sunshine from heaven upon the prosperity of our college, and unites the smiling aspects of the powers above and of the objects below. We must show that "Religion is profitable unto all things," and then every one will see that our college is cloaked with virtue, diligence, and industry, which, along with prudence, is bound to lead to inestimable prosperity.

In conclusion we would say that trust in the care of Providence should be especially recommended in this all important undertaking. Even as man, considered in himself, is helpless and often wretched, and always beset with dangers, so is every college that is resting upon herself and her own powers. It has always been the comfort of Muhlenberg, while she was subject to so many misfortunes, that she is under the care of one who directs and manages everything, and who knows the assistance of which she stands in need. We would have all feel that a man who knows that a firm trust in the Supreme Being is powerful in his strength and wise in his wisdom, will exert himself to the utmost of his ability, and will do wonders that are not to be matched by one who is not animated with such a confidence in success. Let us therefore satisfy ourselves with what is rational and attainable in respect to a Greater Muhlenberg. If we suffer our fancy to create for itself an ideal college we shall destroy the peace and order of our minds by such passions. Therefore it is also important to recommend moderation in our wishes. When we remember how many instances of divine goodness have arisen before us, in that we were led beside "green

pastures and still waters," and that God has given us an overflowing cup and has prepared a table in the presence of our enemies; we need not fear evil as long as "the rod and the staff of our divine Shepherd are with us."

THE TYPICAL BUSINESS MAN.

ROBERT SCHLOTTER, '03.

In the year 1794, at Worington, a Somersetshire village, a boy was born into a poor family which seems to have been hard put to it to find a livelihood; moving from place to place, seeking a sure though humble maintenance, they at length settled at Coleford and opened a little general store. The young boy was in many respects distinguished from his school-mates. One day he found a horseshoe, went with it three miles, and received a penny for it. He was always trading with his school-fellows, and wherever he could get a penny or two he would take the opportunity. Marbles, candy, and so forth, were his wares. He knew that by buying in large and selling in small quantities he could always make a small gain. Watching for bargains, and always insisting on adherence to their terms, he laid shilling to shilling, pound to pound, until, at the age of fifteen, he had a capital of thirty pounds sterling. The boys used to say that he was born with the multiplication table in his mouth. This boy's name was Samuel Budgett. When a little money came into his possession he bought Wesley's Hymns, and on a summer's evening he could be seen walking in the fields, reciting his favorite hymns with intense joy.

His heart was tenderly affectionate, sympathetic, and kind; before his young eyes there was nothing but poverty and struggling in his parents' home; but he learned the lesson of thrift.

Having finally come to the conclusion to be a merchant, and being ambitious to raise his parents to better circumstances, he was apprenticed at the age of fifteen to his brother. As far as his education was concerned, it was meagre enough. He could read, write, and count. But he had learned something that many are wanting—promptitude and firmness in action; his father's house was an excellent

school. In this house he saw honesty, industry, godliness; he saw how hard it was to struggle for existence.

His apprenticeship was such as many of our young men to-day would dread. He was at his work before six o'clock in the morning, "and nine, ten, or eleven at night" were the ordinary hours of closing. He soon became the favorite with customers. His manners were so kind; his attention so close and steady. What books he could get he eagerly devoured; for poetry he had a keen relish, and committed large portions to memory. He exclaimed, almost in anguish, "O wisdom! O knowledge!—the very expressions convey ideas so delightful to the mind, that I am ready to leap out and fly; for why should my ideas always be confined within the narrow compass of our shop walls?" After seven years' apprenticeship, Samuel was taken into partnership by his brother.

Let us now for one moment examine the sphere in which Budgett begins work for himself. He starts out in a village, not far from large cities, and surrounded on all sides by multitudes of shops in all respects similar. Each shop represents a man, combating on this arena for success and existence.

Of course each man has ways of his own, and, especially whenever two brothers are in business it seems that it is always a hard thing to agree. Soon his brother withdrew from business and threw the reins into Samuel's hand. The latter always acted in a way natural to him. He always did what was before him in his usual and established routine of business, and he had, besides, a sure and piercing glance ahead and around.

By his perseverance and honesty his business soon branched out in all directions. The day had been when he sold butter and eggs by the pound and dozen; he now received goods "by the cargo," and sold them "by the ton."

But in all his transactions with other people he never tried to take advantage of them. The golden rule always was his guide. To-day it seems as if our business men have adopted the language of one of our popular novels: "Do unto the other fellow the way he'd like to do unto you, and do it first." If you should ask many for their candid and honest opinion of the genuine golden rule they would say that it is well enough for children and women, but for us who have to

compete with our neighbors, it will not not do. As a proof of the fact they will point to their apparent success by adopting this version. Of course, in your work and struggle for success you are in a race with your fellows; but it is not necessary to run a foul race, and intentionally disable your competitors.

We recognize in Budgett a thorough business man; one who never took undue advantage of his competitors. Taking a brief glance at Budgett's way of managing his business, we find that he was the mainspring of the whole machine. He overlooked nothing, but, with the eye of an eagle, saw everything. He spoke a word of encouragement to the active, but was a terror to the inactive. Only perfect thoroughness of work and perfect honesty of heart could stand before him. He always had a word of sympathy and kindness to whom it was needed. We find that as a master he was thorough. His men had a thorough knowledge that he was not to be trifled with. The lazy and indolent were discharged. A man must perform what he has taken in hand, or he must go. "He who will not work shall not eat."

We learn, next, that he was a warm friend to his men. It was not so much the gain he would have, but the satisfaction and advantage of all who worked along with him. If he hurried men in their work it was not for his gain, it was for their good. Budgett, we have seen, when a 'prentice worked from six o'clock in the morning to nine and ten in the evening. He knew what long hours were. "I do not like to see you here," he would say to the employed; "I want to see you at home: we must get done sooner." There was an annual festival given to the men; good cheer, athletic games, and a certain amount of speech-making sped the hours.

Whatever gains he would make in a week, his men would always have a share. An old informant says, "he was a man as had no pleasure in muckin up money; why, sir, he would often in that way give, ay, I believe twenty pounds on a Friday night—well, at any rate, fifteen pounds."

But, last of all, he was a Christian merchant. Every day's work was begun by daily prayer on the premises: every day, in the morning, the whole concern was, as it were, brought directly under the eye of God—His authority over it was recognized, and His blessing invoked. His establishment was a Christian Mercantile Establishment.

We do not have anything more to add, but if his example would be followed by every employer we are sure that the condition of every employer would be elevated and every laborer inspired to do his work better and sooner.

LIVE FOR THE GOOD OF OTHERS.

GEORGE H. RHODES, '04.

The millions who throng God's earth to-day will soon be gone. Ere another century rolls around not one, perhaps, will be left. But each one will leave an influence, either for weal or woe, as a legacy to those who follow.

God has created and endowed man for some good purpose. He has given him a mission to fulfill. Man should live, not only for himself, but for the good of others. No one has a right to use his time, talents, and opportunities for his own exclusive enjoyment and gratification. No one has a right to squander his hours in ease and idleness.

But how sad and lamentable is the fact that thousands, who have been bountifully blest, pass through life as mere selfish, ignoble animals.

Fortune, high birth, and talents are too often associated with the lowest dens of vice and crime. They are, as it were, but so many instruments in the hands of Satan to accomplish his nefarious work. Beer shops, gambling hells, and brothels are their favorite resorts.

Refusing the privileges of reason and using the gift of intellect, they fall below the level of the brute, because they do not have its unerring instinct to guide their wandering footsteps. They are like the vessel which is left to the mercy of the wind and waves on the boisterous sea, without mast or sail.

From youth to old age the ground which they tread upon and the air they breathe is polluted by their very presence. They contaminate all who come in contact with them. It would have been better for the world if they had never been born. They have cursed and pained others, and have gained nothing for themselves. Their wicked actions remain as a warning for no man to follow in their footsteps.

How many hasten down the road of ruin every year.

They never count the cost. They never consider how much use they might be to the world. Every single act we do has a tendency to degenerate or better society.

Who can deny that the works of such men as Voltaire and Paine have exerted a bad influence on the world?

Remember, when you leave the stage of action and go to your rest, your works remain behind.

The heroes of Lexington, Bunker Hill, and Yorktown have long since passed away, but their noble deeds are as fresh to-day in the minds of the American people as if they were the tidings of yesterday. They will remain so as long as this country shall exist as a nation. Heroes, equally as brave, who sleep beneath the clods of Bull Run, Antietam, and Gettysburg have left a monument which is imperishable.

Men should use the gifts which God has lavished upon him so freely, for the achievement of some noble work. Let the world be benefited by your presence. Your name may not be written on the highest scroll of honor, your fame may not be world-wide, yet act your part well. Try and leave posterity some vestige of usefulness. Live for suffering humanity, let your labors of charity extend far and wide. Let your influence for good be felt wherever you are, like the sun on his way through the heavens, diffusing warmth and brightness to all. One little act of kindness or self-denial will be a greater and more lasting monument than all the marble that can be erected over your grave.

One day at a time! 'Tis the whole of life!
All joy, all sorrow are measured therein:
The bound of our purpose, our noblest strife,
The one only countersign sure to win.
One day at a time!
It's a wholesome rhyme!
A good one to live by,
One day at a time.

Helen Hunt Jackson.

Get but the truth once uttered, and 'tis like
A star new-born, that drops into its place,
And which, once circling in its placid round,
Not all the tumult of the earth can shake.

Lowell.

THE MUHLENBERG.

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Editorial.

The New Year has come. Like a great locomotive, rushing along with its cars of human freight, time carries us onward. How many of us are encumbered with great, fragile packages of resolutions? Do not entrust them to the baggage-smashers, but let us look after them ourselves, and try to keep the right side up with care. It is truly difficult, for we are already jostled about in the great crowd of passengers. We look forward with pleasure to the passing of the next station, February 22, but our train does not stop. It has the right of way, and, as it whirls by the various stations, it will bear many of us out of our familiar college land into a strange country. We can neither hasten nor retard its course. It is useless to worry about collisions or washouts, or to be frightened at the rumbling of the wheels. The best we can do is to pay our fare, or see that our tickets call for the right destination, look after our packages carefully, admire the scenery, and endeavor to reach the end of our journey in good order.

We have the pleasure of presenting to our readers in this number cuts of the proposed new college buildings, together with descriptions of the same, and an article by Mr. Kurtz on Greater Muhlenberg. With great interest we look upon this representation of our new home, and we allow ourselves to indulge in pleasant anticipations. How sad to think so many of us can not directly enjoy its benefits. Long life and prosperity to Greater Muhlenberg! We now hail the certainty of its coming.

* * *

We read in physics that sound waves falling upon any soft material are soon dissipated or lost. If we reflect upon this principle we can readily understand why it is that some people when addressed maintain an embarrassing silence, or at best simply emit an interrogative grunt. Of the two evils we choose the grunt as the less, for it seems to indicate that the party addressed is willing to bestow upon us a portion of his valuable attention if we repeat what we have to say in a proper and satisfactory manner. Often when no reply is made, contrary to the precedent established by the six hundred, we begin to reason why, and try to discover, if possible, who it is that blundered. We wonder if at any time these people were unwittingly offended, whether our remarks were very irrelevant, or whether, indeed, we are not worth the attention of such mighty intellects or superior characters. In the case of students a possible solution suggests itself that the silence is due to habits contracted in the class room while being questioned by the teacher. Wandering about in the fog of mystery, we are apt to lose our temper, that part of our possessions which we should most strenuously keep. The problem is now solved; hereafter, when confronted by it, let us call to mind the fact of natural philosophy already mentioned. It is surprising how a little knowledge of physics can quickly clear up a matter which has hitherto baffled our understanding.

* * *

At the close of our labors we wish to thank all our friends for their kind words of encouragement, and especially those who have favored us with their articles. May success attend the efforts of the incoming staff. We extend our heartiest greetings.

Personal and Local.

Past—Freshman Sleighride.

Present—Second Term.

Coming—Sophomore Banquet.

The jingle of sleighbells is again heard.

Vacation is over and the students have returned to their work again.

Karkau, '06, clerked at W. R. Lawfer & Co.'s department store during vacation.

Smith, '04, and Handwerk, '04, have fully recovered from typhoid, and have returned to college.

Kleckner, '04, who had charge of a quarry at Scranton, Pa., for his father, has resumed his studies.

Erney, '04, was lately visited by his sister.

It is said that Rosenberger, '05, took music lessons from "Clara" during vacation.

Dr. Ochsenford (in English): "What is *a-board?*"
Peters, '06: "It's wood."

Fred A. Kohler, of Troutville, Pa., has entered the Freshman Class.

The first section of the Junior German Society elected as its officers for this term: Secretary, Reichard; Treasurer, Ritter, H. The second section: Secretary, Gardner; Treasurer, Erdman.

Ritter, H., '04, made his annual resolution by shaving off his mustache.

Euterpea elected the following term officers: Librarian, Geisinger, '03; Assistants, Rudy, '06, and Klotz, '06; Treasurer, R. L. Miller, '03.

Some of the boys prolonged their Christmas vacation considerably.

Acker, '04, (in natural theology): "A bird will lay her eggs on the apple twig, closely packed and varnished for protection."

Dr. S.: "That bird must have been a caterpillar."

Sophronia elected the following officers: President, Shimer, '03; Vice President, Swank, '04; Clerk, Karkau, '06; Treasurer, Kauffman, '03; Critics, Neff, '03, and Rohrig, '03; Corresponding Secretary, Dries, '05; Pianist, Burger, '04; Chaplain, Barba, '06; Monitor, Kline, W., '05.

At the Christmas festival of the First Ward Mission Sunday-School, held December 17th, Rohrig, '03, and Youse, '03, delivered the addresses.

Euterpea elected the following officers: President, Youse, '03; Vice President, Fisher, '04; Clerk, Beck, '06; Corresponding Secretary, Klotz, '06; Critics, Leefeldt, '03, and Heilman, '03; Pianist, Tallman, '05; Chaplain, Mueller, '06.

Griesemer, '04: "Doctor, 'Peanut' is on time this morning."

Dr. W.: "Don't throw any shucks on the floor."

Guth, '05, represented the Alpha Tau Omega Fraternity at the eighteenth biennial congress, at Chicago, from December 30th to January 2d. While in the West Mr. Guth also visited relatives.

Dr. W.: "Where is your book?"
Ritter, N., '04: "Over on the window."
Dr. W.: "What is it doing there?"
Ritter, N.: "It is laying there."
Dr. W.: "What is it laying?"

The newly elected members of THE MUHLENBERG staff are: Assistant Editor-in-Chief, Dry, '04; Business Manager, Dennis, '04; Literary Editor, Handwerk, '04; Personal Editor, Haines, '04; Exchange Editor, Wertman, '03; Athletic, Swank, '04.

The following is a Freshman's account of the annual sleighride: "Shortly after 4 o'clock on the 15th of December, 1902, the 'Sophs' were rudely awakened from their blissful

sleep of ignorance concerning the Freshman sleighride, and their rather hazy dream regarding it took on a definite shape when two sleighs full of lusty, deep-lunged Freshmen sped by 'Old Muhlenberg' with the Class yell on their lips, bound for Macungie. The fact that this took place before Christmas mystified the 'Sophs' all the more, since for a number of years this event has taken place after Christmas. Arrived at our destination, games, serenading and other pastimes were indulged in until dinner.

"'Twere well-nigh impossible to ascertain which was enjoyed more, the turkey-dinner, or the bright, sparkling toasts from different members of the Class; be it enough to say that it was the wish of everyone present that gatherings of this kind be held oftener during our college career, to foster the trait of good fellowship among us all.

"What matters it that we did not return until the small hours of the night were well on their way? What matters it that a light, drizzling rain was falling as we returned? What matters it now that some of us were still in the soft embrace of sleep when the old bell rang to classes? Our sleighride was a success in every particular, and never during its whole extent, did we lack enthusiasm to give

Rip, Rah, Rix,
Fip, Fah, Fix,
Muhlenberg, Muhlenberg,
Nineteen 'six,

with the zest and zeal peculiar only to our Class."

Our Alumni.

'69. The January number of the *Lutheran Church Quarterly* contains a very full and flattering criticism of Dr. Weidner's new book, "Theologia, or the Doctrine of God;" published by the Fleming H. Revell Co., of Chicago and New York.

'71. Friends in this city on Saturday received news of the death at Salinas City, Cal., of John H. Garber, a graduate of Muhlenberg College and a brother of the late Professor Davis Garber, Ph.D., of the same institution. The news came

from his brother, Benjamin Garber, of Trappe, Montgomery County, who on Friday evening received a telegram stating that Mr. Garber had died that morning. No further particulars were given. The death, however, must have been sudden, as a letter had been received from California in the morning in which Mr. Garber spoke of the enjoyable time he had on Christmas. Deceased would have been fifty-eight years of age on the 13th inst. The body, in accordance with a wish frequently expressed by Mr. Garber, will be brought East for burial, and will be interred in the family plot in the historic cemetery at Trappe.

John Henry Garber was a son of Samuel and Susanna Garber, and was born at Trappe on January 13th, 1845. He received his preparatory training in the public schools of his native place, and in Washington Hall, Trappe. He entered Muhlenberg College in the fall of 1869, graduating in 1871 with second honor. During his Junior year he won the prize of $25 for proficiency in mathematics. After graduating he taught school one year in one of the western Counties of the State, after which he entered Lehigh University and took a course in civil engineering until 1874. He followed that profession in the East until 1876, when he located in Salinas City, Cal. Mr. Garber took an interest in Democratic politics, and from 1876 until 1880 he was deputy County Clerk of Montgomery County, Cal. In 1882 he was elected County Surveyor, an office of considerable importance in that and other Western States. He was repeatedly re-elected.

Mr. Garber's last visit East was in the spring of 1898, when he appeared to be in robust health. At college Mr. Garber was very popular. He was possessed of many excellent qualities of heart and mind and had the happy faculty of making and retaining friends. In his dealings with his fellow men he was the soul of honor, and his sudden death is a grievous blow to his friends. Mr. Garber was never married, and is survived only by one brother, Benjamin Garber, who tills the old homestead farm at Trappe. His parents, one brother, and three sisters preceded him to the grave.—Allentown *Morning Call.*

'73. In the January number of the *Lutheran Church Quarterly*, Dr. Schmauk publishes a two-page review of Dr.

G. H. Gerberding's book, "The Lutheran Pastor," in which review he says, "We hope that this book will awaken a deep interest in Lutheran pastoral work of a serious kind, and will lead to more frequent discussion of topics connected with it by Conferences and Synods."

'77. Michael A. Gruber, of Washington, contributes an article on "Genealogy" to the January number of the *Pennsylvania German.*

'79. Frank M. Trexler has been appointed Judge of Lehigh County by Governor Stone to succeed the late Judge Edwin Albright. His commission arrived on Saturday and he will be sworn in this morning, probably by Mayor Lewis. On Friday a delegation of local Republicans, consisting of E. J. Lumley, Alderman F. T. L. Keiter, and Mayor Lewis, went to Harrisburg and saw Governor Stone. The Mayor presented the petition of Mr. Trexler, which was signed by the local organization, and also gave a brief sketch of Mr. Trexler. The Governor then asked a number of questions relative to the ability and standing of the applicant, and, upon the strength of the indorsements, said he would appoint Mr. Trexler at once, and asked that a messenger be delegated to bring the commission to this city Saturday. Aaron J. Henry, chairman of the Republican city committee, and an employee in the Auditor General's Department, at Harrisburg, was delegated with this duty, and upon his arrival with the same, Saturday, it was locked in the safe in the office of Recorder of Deeds Knerr.

The appointment of Mr. Trexler meets with general approval, and, as he is a man of high integrity, there is every reason to believe that he will prove a safe and upright Judge.

Mr. Trexler is a son of Matilda and the late Edwin Trexler, and was born in this city on January 9, 1861. He graduated from the Allentown High School in 1876, and from Muhlenberg College in 1879, dividing second honor with George S. Seaman. He studied law in the office of Thomas B. Metzger, and was admitted to the Lehigh County bar by the late Judge Albright on April 10th, 1882. He was elected City Solicitor in 1885, and re-elected in 1887 and 1889, serving the city in this capacity for ten years. The present City Solicitor, Francis G. Lewis, having at his request been per-

mitted and authorized by City Councils, to retain such additional counsel as he might desire and need to assist him in the work of bringing the water of Schantz's Spring to the City of Allentown, selected Mr. Trexler as his assistant, which selection was approved by Councils.

Mr. Trexler has been president of the Y. M. C. A. since 1890 and a director of that institution since 1884. He has always been very much interested in this work, and was one of the foremost promoters for the erection of the splendid new building for the institution on Centre Square.

He is prominently identified with the organization of the new Merchants' National Bank and was to have been president of the same.

Mr. Trexler was married on November 7, 1889, to Miss Jennie R. Shelling, the daughter of Emanuel R. Shelling of this city. Five children were born to them. Mr. Trexler is a member of the Masonic Fraternity and is a past member of Barger Lodge, No. 333. He also belongs to the Allen Chapter, Allen Council, and the Allen Commandery, Knight's Templar. He is also a past grand of Allen Lodge of Odd Fellows.—Allentown *Morning Call.*

The following "pen-sketch of Judge Trexler" was written by Mr. O. S. Henninger of the Allentown *Item* for the Bethlehem *Times:*

Hon. Frank M. Trexler, who has been appointed by Governor Stone as the successor of Judge Albright, ascends the Bench with the best wishes of the bar and the public, irrespective of politics. He is of the same age that Judge Albright was when he ascended the Bench—41 years. Both he and the deceased had one great aid in life, one direct and the other indirect. Judge Albright came from Upper Milford and Judge Trexler's parents were born and raised in the same township. Judge Trexler not only possesses great legal ability, but he is fittingly endowed with a judicial temperament, which will enable him to weigh everything in the balance of his judgment without a vestige of personal feeling entering in the slightest degree to warp his decision.

Mr. Trexler comes of a remarkably successful family. Like nearly all successful families, its origin was humble, but the forefathers were endowed with energy, persistency, and an abiding faith in themselves. Blessed with strong common

sense, of frugal natures, shrewd business capacity and indisputable honesty and integrity, they laid the foundation of a large fortune which was not dissipated by the younger generation, but greatly increased. Judge Trexler was therefore highly favored in his choice of ancestors, for from them he inherited a sound mentality and a sound body, and the power of application and a love of work, which enabled him to achieve the most satisfactory results while still a comparatively young man. A love of work may be painfully acquired, but when thus acquired it is never in danger of becoming an unbridled passion. Such persons can, as a rule, be restrained from suffering any baneful effects through and by their own strenuosity. There are, however, some individuals who are born with a love of work. They delight in it; they find in it peace and contentment. They work not so much to realize high ambitions and the fulfillment of lofty aims as they do from a conscientious conviction that in work only can be found that happiness which leaves no sting and in which there is no alloy.

Among this class can be found Judge Trexler. The unanimous acquiesence in the choice of Mr. Trexler as Judge, both by the bar and the public, is due, to a great extent, to the realization of the fact that he has the capacity for hard work; that he is used to work and that he will see to it that legal business will continue to move with the same acceleration of motion which gained for the late Judge Albright so great and so deserved a reputation. A man may be a brilliant Judge and of great legal ability, but unless he is a worker he will cause the courts to become clogged with business and, apparently, with the best of intentions, accomplish a tremendous lot of injustice to litigants.

Judge Trexler is also an able business man. This is a talent which all the Trexlers possess. They can't help being capable business men; they were simply born that way, just as there are men who are born with so little business sense that if some one would send them out with a pocketbook full of $5 gold pieces and they should try to sell them at $4 a piece, they could not do it. Judge Trexler accepted the office, high and honorable as it is, at a great financial sacrifice. He is also the president of the Y. M. C. A. It is to be hoped that he will see his way clear to retain that position. He has done

great and good work in that capacity and he can ill be spared. Judge Trexler has strong temperance proclivities, but he is not a fanatic on the subject and will not do any injustice, for that would be wholly foreign to his nature.

Judge Trexler is of a studious disposition, and is a fine Latin scholar, and won second honor while a student at Muhlenberg College. Considerable curiosity was manifested as to what course he would pursue in regard to filling the prison inspectorship, made vacant by the expiration of the term of A. P. Bachman, the Democratic inspector.

As there is one Republican County Commissioner and now two Republican prison inspectors, they will have a majority of one on joint ballot. And thus the Lehigh County prison will pass into the hands of the Republicans for the first time in the history of the County. Truly time, chance, and death bring about great changes in the world of politics.

From the Allentown *Chronicle and News* we clip the following:

Judge Frank M. Trexler, who has been elevated to the high honor of presiding over the Lehigh County Courts, has been duly inducted into office, and he has assumed the responsibilities of the sacred role that the donning of the judicial robes involves. That Judge Trexler will be equal to the task and that he will measure up fully to the requirements of the exacting position we have no doubt.

As it is the right of every youth, no matter how humble his beginning in life, nor how obscure his station in the affairs of men, to some day be the President of the United States, so it is the honorable ambition of every attorney to wear the ermine of the Bench, and thus to become the interpreter of the law instead of its pleader. It was Mr. Trexler's privilege to aspire to the place so acceptably filled by Judge Albright and so suddenly vacated by the hand of death, but in no sense did he seek the office, and in accepting Governor Stone's appointment Mr. Trexler makes no small sacrifice in a financial sense. The office sought the man, and Judge Trexler goes upon the Bench without a single obligation to any man except such feelings of appreciation as any man would naturally entertain under similar circumstances. Judge Trexler took no part in the efforts that were made to secure his elevation, and it is gratifying that he enters upon his judicial duties free

from political debt of any kind to any man, faction, or party. He was the choice of the majority of lawyers and laymen; there was no contest for the appointment, and Judge Trexler begins his career on the Bench with the fullest measure of confidence of the members of the bar and the public. That he will merit the continuance of this feeling, and that he will administer justice in the spirit of fairness and impartiality, and that his term upon the Bench will be marked with honest effort and ability, we feel confident will be the result of his labors.

Judge Trexler, during his twenty years' career as a member of the bar, has won for himself an enviable reputation as a wise, safe, conscientious counsellor, and, even from his early life as a lawyer, he has stood high in his profession. As the city's legal adviser, a position that he held for a period of ten years, Mr. Trexler made a splendid record, and his opinions, always delivered after careful research, were invariably based upon good law and seldom were they questioned. Judge Trexler is a tireless worker, a close student of the law and decisions, and there is every reason to believe that his career on the Bench will be marked with the greatest success and brilliancy. We know it shall be our new Judge's single purpose to make it so, and we believe that the hopes of both lawyers and laymen will be fully realized.

Judge Trexler's life as a private citizen, in which respect he now loses to some extent his identity, need not be referred to. Everybody knows him as an honest, honorable, upright member of the community in which he was born and spent all his life, and to dwell upon his virtues and his exemplary life as a citizen would be simply to repeat what is already well known to all.

From every point of view, Mr. Trexler was fitted for the high office of President Judge. May the auspicious beginning of his career on the Bench be a forerunner of a record that shall, when it is closed, receive the approbation of all classes whether lawyers or laymen.

The appointment of Frank M. Trexler for Judge in Lehigh County, to succeed the late Judge Albright, is a good one. The new Judge has held a high position at the bar of his County, and has both learning and ability. There were

other very excellent candidates for the place, but Mr. Trexler had the advantage of the support of the Republican organization in the County, which, under the circumstances, would naturally have great influence. If he bears himself on the bench in the manner expected by all who know him, his nomination next year for a full term will follow, and the Democrats of the district should then be ready to give him their support at the election, as the Republicans twice supported Judge Albright.—Philadelphia *Press.*

'80. Dr. George T. Ettinger has been appointed Prison Inspector of Lehigh County by Judge Trexler. At the recent organization of the Prison Board Dr. Ettinger was elected Secretary of the same.

'81. Representative Mayne, of Lehigh, a Democrat, is framing a bill providing for a Commission of Mines and Mining, which he thinks will adjust the differences now existing between operators and miners. He proposes to model the bill on the law creating the Railroad Commission in New York. Its principal object, he says, will be to protect the consumer from the effects of a strike or lockout. The bill will have a compulsory arbitration feature, and will contain provisions for the supervision of methods of mining, with a view of preventing accidents, and to protect the miners from discrimination in the measurement of the coal. Mr. Mayne was consulting the statutes on the subject yesterday to determine whether or not his bill should be an amendment to existing laws or be an original act.—Allentown *Chronicle and News.*

'83. A new book from the pen of Rev. William A. Sadtler, Ph.D., of the Theological Seminary, Dubuque, Iowa, entitled "Under Two Captains" receives very favorable comment in the *Lutheran* of January 8th. A more extended notice of this work will follow in a future number.

'84. The many friends of Irene Hartzell, the wife of Prof. Elmer F. Krause, of the Lutheran Theological Seminary, of Chicago,will be grieved to hear of her death, which occurred yesterday morning at the Passavant Hospital, in that city, the immediate cause of her death being heart failure.

Mrs. Krause was the only daughter of Mr. and Mrs.

George W. Hartzell of 535 North Sixth Street. She spent the greater part of her youth in this city, attending the public schools and later finished her education at the Allentown College for Women, graduating with first honor in the Class of 1879, under the principalship of Rev. Dr. W. R. Hofford, deceased. She was married to Rev. Krause in 1887, and, besides her husband, there survive two daughters and two sons, her parents and two brothers, the Rev. Jacob S. Hartzell, of Cheraw, S. C., and George W. Hartzell, Jr., of this city. One son, Winfred, aged 6 years, preceded her last July. She was a member of the Lutheran Church and a devout Christian, and her life was reflected in her works, being a model wife, a loving mother and a kind and sympathetic friend.—Allentown *Chronicle and News.*

'86. E. O. Reyer, Esq., burgess of Northampton, Pa., is a director in a million-dollar oil company recently organized in Allentown, Pa.

'92. William L. Elkins, of Philadelphia, has given a lot for the new Lutheran Church at Ogontz, Pa., of which Rev. Chas. G. Spieker is the head.

'93. Roderick E. Albright, M. D., has been elected physician to the poor of Allentown by the Poor Directors of Lehigh County.

'94. On January 1st Ira T. Erdman became Prothonotary of Lehigh County and Malcolm W. Gross became Register of Wills.

'96. Marcus S. Hottenstein, Esq., is a partner to Hon. M. C. L. Kline, '74, Congressman-elect of the Berks-Lehigh District.

'99. We are very glad to be able to report the complete recovery of Dr. William A. Hausman. He has resumed his work at the Allentown Hospital.

The heart is wiser than the intellect,
And works with swifter hands and surer feet
Toward wise conclusions.—*Holland.*

Basket-Ball.

JEFFERSON, 34; MUHLENBERG, 17.

Muhlenberg's basket-ball season was formally opened in Philadelphia, at St. James' Hall, when they had for their opponents the strong team of Jefferson College. Our team made an excellent showing, as was expressed by the Philadelphia papers, as well as by some of the *alumni* and undergraduates who were present at the game, The defeat can only be attributed to the failure of shooting goals, while on the other hand the locals were fairly outclassed in passing. The following is the line up:

JEFFERSON.		MUHLENBERG.
Swallow	forward	Dorney.
Cornwall, (Blank)	forward	Weider.
Mace	center	Youse.
Mitchell	guard	Specht.
Brastoe	guard	Griesemer.

Goals from field—Cornwall, 4; Swallow, 4; Weider, 3; Youse, 1. Goals from offense—Cornwall, 2; Swallow, 2; Nace, 6; Mitchell, 3; Specht, 3; Griesemer, 2. Time of halves, twenty minutes.

MUHLENBERG, 13; LAFAYETTE, 10.

The second game was played December 3d. Muhlenberg won a glorious victory over the Lafayette team, which contained the famous Haldeman brothers. The following is the line up:

MUHLENBERG.		LAFAYETTE.
Dorney	forward	Winder.
Weider	forward	Richter.
Griesemer	center	Conning.
Specht	guard	W. Haldeman.
Youse	guard	E. Haldeman.

Goals from field—Dorney, 4; Weider, 1; Winder, 2; W. Haldeman, 1; E. Haldeman, 1. Goals from offense—Dorney, 1; E. Haldeman, 2. Referee—Rehrig. Timekeeper—Shell.

Book Review.

"THE VULTURES." By Henry Seton Merriman. Harper & Bros., N. Y., 1902.

The tendency of modern fiction seems to be towards incomplete romances. Some say that it is inartistic and untrue to nature to bring a novel to a definite consummation,

and especially to a happy ending. Life they say is too full of incompletion, of romances that begin but do not end, of failures, of love crossed, or unhappy issues. This is true, but, life is also full of endings, of dramas, tragedies, and romances completed. When we tell or hear stories in ordinary conversation we expect an ending, otherwise the story is incomplete and therefore disinteresting. Equally incomplete is the novel which involves the heroine—a sweet and lovely woman capable of great passion and great sacrifice—in all manner of entanglements, tries her to the verge of endurance, both in agonies of mind and in perils, and then leaves her to her fate. When one has followed such a heroine through all manner of entanglements, has seen her tried and found her true, he expects and almost has a right to expect a definite consummation if not a happy ending. We do not mean to say that all novels should end well. Far from it. But we do believe that the author could have brought out the character of Wanda, and could have closed his narrative better if he had brought her out with a blissful compensation for her troubles.

The story opens on a transatlantic steamship but it is not till we have been a while in London that we are introduced to the principal characters. It is then transferred to Warsaw, the ancient capital of Poland, from whence has come a rumor of a Polish insurrection against Russian rule, and it is this rumor which has attracted the vultures of various nations to Warsaw. The Buchatys, who are an old family of Polish nobility and the principal characters in the novel, have smuggled arms and munitions of war into the country, and have stored them in an old iron foundry on the outskirts of Warsaw. The people are only waiting for some chance to rise in arms against Russia. Alexander II, the Emperor of Russia, is foully assassinated, by one of the twenty-two millions of men whom he had so generously freed from bondage, while he is driving home along the Catherine Canal after a review of the troops. The Poles go for their arms which have in the mean time been found and seized by the Russian soldiers, several are suspected, they flee from the country, and one is shot while escaping. The story is brought to a close in London. This is in substance the plot of the story. Taken all in all it is well worked out, although at places it is almost lost.

Curious Clippings.

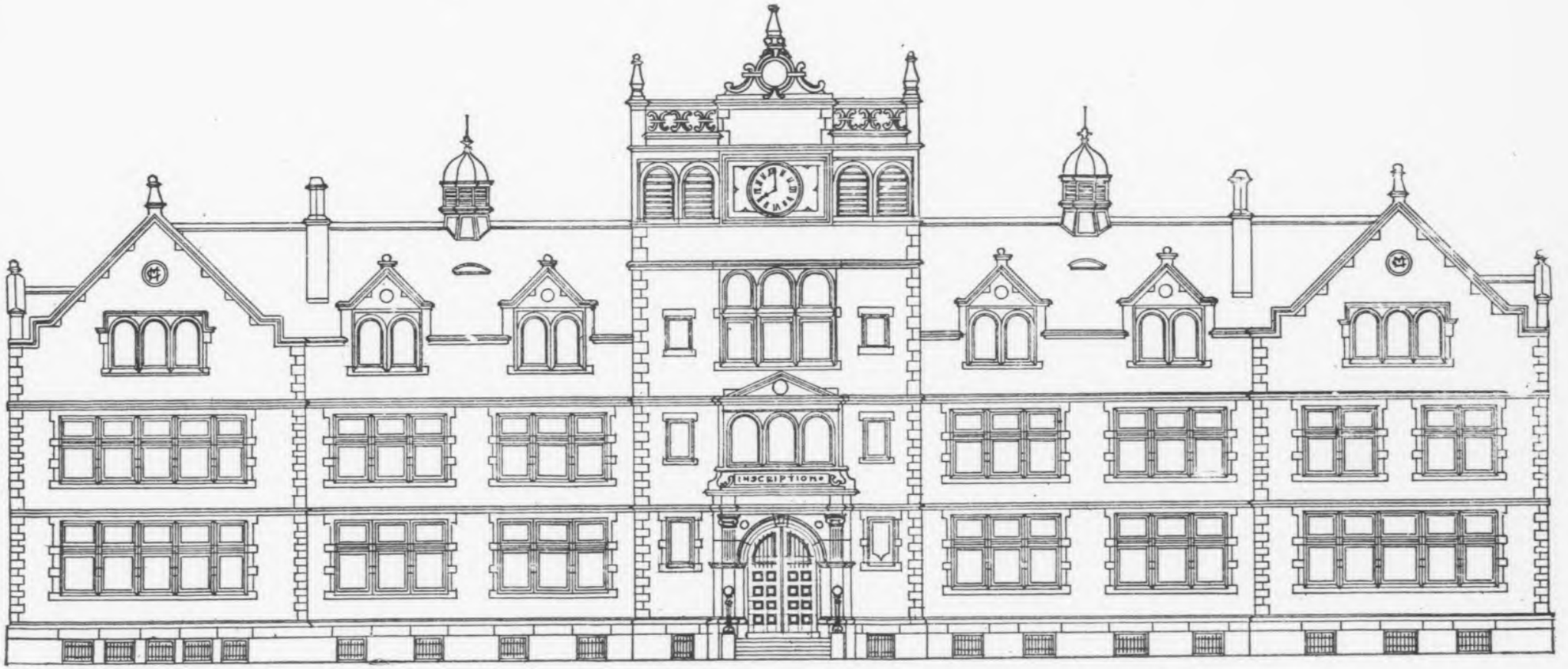
CACOLOGY.

Caius Caesar collected coins, collecting conservatively crude Cyprus Chalcuses. Cromwell's cabinet contained consular coins commemorating censors. Carolus collected curious China concoctions called coins, celebrating certain cryptic cruelties. Clever counterfeiters continually circulated cast cinq centimes, causing constant criticism. Consequently custodians, contriving cautiously, confiscated confederate consignments. Capitalists characteristically combined, cunningly cumulating costly coffers containing crowns. Candidly, cashiers, countrymen, collectors capture choice coins, crisp currency, creditably courting correspondent's confidence.—*Numismatic Guide.*

In
days
long
ago (in
the six-
ties, you
know) when
Grandma
went walking
she held
her skirts so.

What
would she
say if she
saw girls
to-day with
skirts
clutched
so tight-
ly they
all
look
this
way? —*Ex.*

Oh,
ever thus, 'tis
hurry scurry at
breakfast time at break
of day; I've ne'er arisen
in a
hur-
r y
but
m y
collar button speeds away.—*S.*



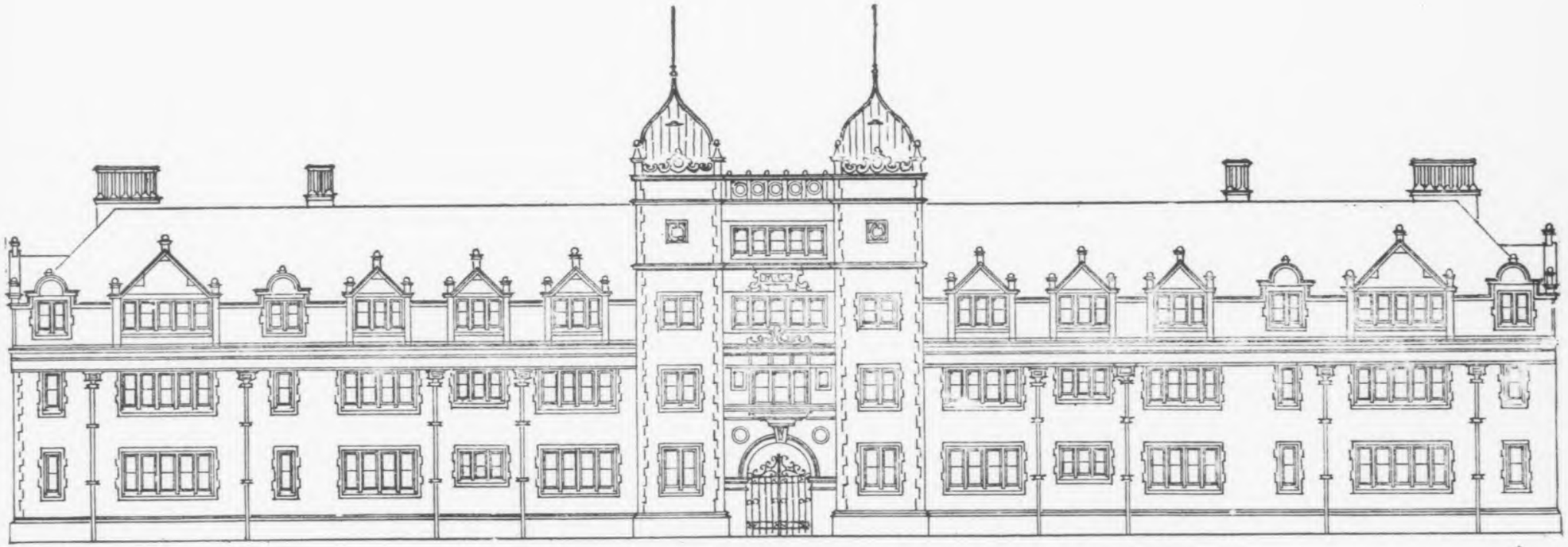
PROPOSED MAIN BUILDING OF GREATER MUHLENBERG COLLEGE.
(FRONT ELEVATION.)

DESCRIPTION.

The main building and dormitory, herewith illustrated, were designed by Wallace E. Ruhe and Robert Lange, Architects, Allentown, Pa., and have been approved by the authorities of the College. The main building is to occupy the highest part of the new College grounds, facing South. It is to be 196 feet long and 62 feet deep with a basement, and three stories in height; built of red brick with stone trimmings, in the English Renaissance style of architecture.

The facade shows a central tower, equipped with a large clock and bell. This tower is flanked with gables on each end, the intervening wall being topped off with dormer windows.

The basement is to contain a temporary gymnasium with baths, toilet, and locker rooms adjoining the same, a large assembly room for the students, bicycle and coat rooms, and janitor's apartments. The first story is to contain a reception room, President's and Treasurer's rooms, the latter provided with a fireproof vault; a temporary chapel, four large and one small recitation rooms. The second floor is to provide temporarily the library and reading room, the physical laboratory and lecture room, biological laboratory, museum and recitation rooms. The third floor will have two large literary society halls, and rooms for THE MUHLENBERG, Press Club, and other students' organizations. The building is to be of slow burning construction, with an iron staircase, steam heat, electric lights, and a freight elevator. Its appointments and furnishings will be modern and up to date.



PROPOSED DORMITORY OF GREATER MUHLENBERG COLLEGE.
FRONT ELEVATION TO BE KNOWN AS "BERKS HALL."

DESCRIPTION.

The general scheme of the proposed dormitories is to place them around a rectangle, 120 feet by 208 feet, adopting a typical Oxford or Cambridge system. They will be divided into sections holding from 12 to 16 students each, and will be entered from the quadrangle through small doorways. The typical plan of each section provides for a hall with a staircase, with suites of rooms on either side, each suite consisting of a study and two bedrooms; with lavatories on each floor provided with shower-baths, etc. The main entrance to the dormitories will be flanked with towers, which will contain on the first floor an office, a reception room, rooms for baggage and for the janitor.

The elevation shown in this illustration will face South, and will be about 185 feet long, three stories high. This whole front has been selected by the Lutherans of Berks County to be called "Berks Hall," and they have resolved to raise $35,000 to pay for its erection. It will accomodate about 75 students. Additional sections will be needed on the other sides of the quadrangle. Single sections will cost about $6000. Anyone undertaking the erection of such a section can name it, and the authorities of the College will be glad to inscribe the name of the donor on the hall, and so designate it in the catalogue.

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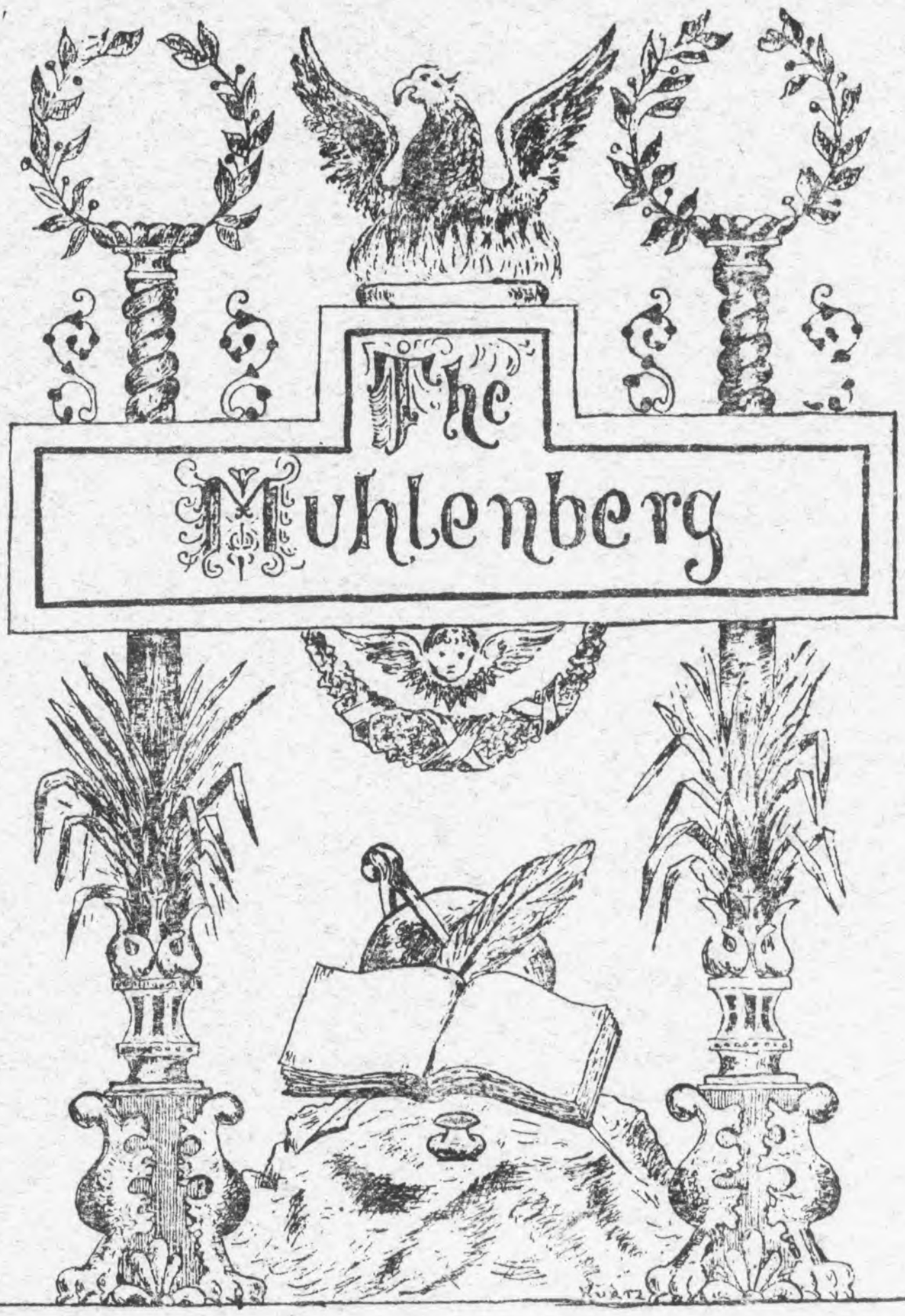

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Contents.

Resignation, ... 155

The Uses of History, ... 155
AUGUST W. ROHRIG, '03.

Superstition and Science, ... 160
J. D. HEILMAN, '03.

The Vikings, ... 165
CHARLES W. WEBB, '03.

A Hero, ... 172

Editorials, ... 173

Personal and Local, ... 177

College Education, ... 178
SETH LOW, *Mayor of Greater New York.*

Athletics, ... 181

Book Review, ... 184

Exchanges, ... 186

THE MUHLENBERG.

"Literæ Sine Ingenio Vanæ."

Vol. XX. ALLENTOWN, PA., FEBRUARY, 1903. No. 6.

RESIGNATION.

THE MUSE, '05.

I loved my love divinely, true,
And she loved me sincerely, too;
Through winter's cold and summer's sun
For many months our hearts were one.

But a coldness grew within her heart,
I tried to repell with ev'ry art;
But her eyes refused, her lips said, "No,"
And I felt in my heart a gloomy woe.

So I wandered out beneath the skies,
And watched in the west the storm-clouds rise;
I sighed, "Is there none for me to love"?
The night-winds whispered, "God above."

THE USES OF HISTORY.

A. W. ROHRIG, '03.

History is a narrative of past events. A narrative is not a mere chronicle or annal. It is much more than this. It not only records, but interprets the actions of men and nations. A good historian must live himself into the customs, habits, and manners of the times and peoples about which he is writing. When this is done, we have real history. The very name is significant. "History" and "story" are the same words differently written. No wonder that its study proves interesting and entertaining alike to young and old, the unreflecting and the philosophical mind.

But some one raises the objection: "Then why is there not more history read, if it is so attractive and alluring? At first thought this may seem a crushing, stunning blow to my introduction; and yet, 'tis not. I do not assert how widely history is read or studied, but that, once read or studied, it meets with open and willing—aye, eager—minds. Not alone I, who am but a humble beginner, but the greatest minds in all times have found it so from personal observation and

experience. Relates one: "We listen with pleasure to the soldier or seaman, giving a history of his adventures."

Stand off, say, ten feet from a horse that never before tasted sugar and extend towards it your open hand, containing a pretty, white block of the delicate morsel. It will never stir an inch to obtain the delicious bite. Walk up to it, bring the sugar to its velvety muzzle, and induce it to taste it. The horse will never forget that first sensation of pleasant surprise, and will certainly recognize you thereafter and always look for more. Likewise there are many persons who do not taste the sweets of pure delight to be derived from the reading of history, simply because they have never had their attention directed to it. Give them a taste and "it grows on them," as the proverbial expression has it.

History contains amusement of the deepest interest, exercises and improves the best faculties of man's mind, and enables us to acquire the most important kinds of knowledge. History, merely as a source of amusement, has a decided advantage over novels and romances. While it has all the advantages of the novel and romance in that it, like these, satisfies the love of novelty, excitement, and adventure so natural to man, it is without the corrupting influence of so many works of fiction. At times its details may be painful and afford a melancholy view of human nature, governed by the baser passions; to a lamentable extent, too, it is the register of human crime and calamity, of war and suffering. But romance and novel do not stop here. These latter inflame the immature imagination and corrupt the tender heart by infusing what may rightly and properly be regarded as moral poison. Especially is this the case in books whose authors belong to the realistic school of writers. No one desires to have men evade or gloss over the truth, but there are, nevertheless, phases of human life which surely need not be touched upon, let alone described in minutest detail. Their coarseness will shock all but those who wallow in its mire, or have become hardened by repeated and continued contact with it. Like fiction, history serves to amuse the imagination and interest the passions, yet it is free from the, afore-recited, corrupting tendencies which, too often, belong to novels.

It has a further superiority over them, inasmuch as it rests on the basis of facts. How often have we put a book

aside with evident and open disgust because we have beheld the facts utterly distorted or even pass beyond all human probability. In fairy tales we would excuse this tendency, but such a thing can not and dare not be overlooked in what purports to be a fair and truthful account of human destinies. The young can not, for lack of experience and because of inability to choose and reject, see these faults in fiction which appear so evident to the mature mind. False ideas of life are thus sucked in and absorbed at a time when everything is quickly and voraciously devoured by the eager and open mind of the child. And what is worse, these early impressions too often remain to work permanent injury. The mind, at this tender age, is being moulded into shape, and impressions are formed never to be erased. Take a clay model, for example. The artist can readily and quickly correct any little mistakes and imperfections while the clay is soft and pliable, but once hardened the imperfections remain and any attempt at removal would cause entire disfigurement. So with the tender human soul which is exposed to its varying surroundings.

A higher use of history is to improve the understanding and strengthen the judgment. Is there anyone, old or young, who can read the honest accounts of other men's achievements and failures—working on a broader and wider scale, employed in different spheres and walks of life—without getting a better understanding? This, next to personal experience, is the best thing to strengthen the judgment. A story was recently told me about a very intelligent dog. It had evidenced its intelligence in many ways. One day the young master of the dog further wished to try its intelligence. He prepared a hole in the straw, but covered it over carefully, so that it looked for all the world like a solid mass of straw. Standing on the other side of this, he called to his dog. The unsuspecting animal came on, obedient to the well-known voice. As a result, it dropped, head-foremost, into the hole prepared. Try as he would, however, the master could not trick the dog into making the same mistake again. That dumb animal indicated by its actions, more eloquent than words, that its master could save himself trouble in the future by not setting further pitfalls. If dumb animals can thus teach us to use better judgment, how much the more

must the silent—and, yet, eloquent and living—pages of history, replete with the failures and successes of men, point out to us where we can avoid trouble by leaving this or that undone!

History has been styled philosophy, teaching by example, or moral philosophy exemplified by the lives and actions of men. It adds to our personal experience an immense—yes, I may say, boundless—treasure-store full of the experience of others. This means a great deal to us. Much more than we, who are young, may at first realize. If we fully felt or understood its importance there would be less dissatisfaction expressed because history is a part of a school or college course, and certainly it would not be so sadly and completely neglected. One who has faithfully studied history goes into life with a decided advantage over one who has neglected its study. Suppose the two to be alike young, and personally inexperienced in the ways of the world and men. It would not take a day to decide who of the two, other things being equal, stands the best chance for success. The one who has studied history faithfully will come out on top every time. Just as in a race, speed and stamina being equal, the one who gets the best of the start wins out. He has that immense treasure of the experience of others, and thereby is enabled to enter upon the business of life with the advantage of being, in a manner, acquainted with it. Next to personal experience we will find that of others most welcome and helpful.

It acquaints us with human nature and enables us to judge how men will act in given circumstances and under certain conditions, and, what is more important, trace the connection between cause and effect in human affairs. As we study the history of the Middle Ages, with their mass of religious ignorance and superstition, we can trace the movement of the Reformation step by step. We read of the follies and foibles of men as well as their heroic actions with a faithfulness unto death. Yet all things fit into each other as though they had been dovetailed. As when the fruit is ripe it falls to earth, so the actions of mankind are brought to a focus, and a whole world with countless generations yet unborn may reap the fruits and taste the sweets of victory.

It serves to free our minds from many narrow and hurtful prejudices and to cause them to admire what is praise-

worthy, wheresoever found. This is true not only in religion, but in national and race affairs as well. No man, truly educated, will claim all the excellences and advantages, all the good and noble for his own country. History has taught him that this is not so, and that, with the present rapidity of communication, one race has hardly made an advance or discovery ere the rest of the world copies it and possesses it likewise. Reciprocity is thus at work everywhere and in all spheres of life—not alone in commerce between the various nations, but in education, the arts and the sciences as well. We learn from each other and are not at all envious because of it, but willingly acknowledge mutual obligations.

History may be regarded as the school of politics, and, as such, some knowledge of it is indispensable to rulers and statesmen; it is also highly important to all citizens—especially those of a republic—in order to enable them to perform, in a manner honorable and creditable to themselves and useful to their country, the duties of freemen. There, if anywhere, our school-system ought to branch out. Everywhere about us we see a laxity and carelessness, bordering on absolute indifference, on the part of the American citizen to use his high prerogative. For this the founders of our country strove, bled, and died. As an heirloom it is put at too low a value. A more general study of history would change this indifference.

By history we gain our knowledge of the constitution of society; of the reciprocal influence of national character, laws and government; of those causes and circumstances which have promoted the rise and prosperity or the decline and fall, of states and empires. It holds out a warning to us to prize and cherish our rights and privileges, for its pages teem with recorded examples that no country, however great and powerful, has survived such negligence.

History shows us past ages, triumphs over time, and presents to our view the various revolutions which have taken place in the world. Here we read of the wisdom and experiences of our ancestors, and the slow but steady revolution of our race materially, politically, and spiritually. We read their living actions, and are enabled to profit thereby. It teaches us what the combined wisdom of Greece and Rome has failed to do for mankind; what literature and science,

free government and true religion have done for the upbuilding and uplifting of the human race. In its faithful delineation of facts, vice is ever odious and fraught with unhappiness, virtue desirable and productive of happiness, favorable to true honor and glory. We learn to connect honor and glory not with vanishing riches, not with the possession of wealth and power, but with unselfish and disinterested employment and self-sacrifice of great talents in promoting and furthering the universal good of all men.

True history has numberless relations and uses as an exhibition of the merciful conduct of Divine Providence. How often do we see inconsiderable and insignificant means, ordinary powers and talents, even wicked and unscrupulous plottings, bring about events important to the welfare of the human race without the design, or contrary to the intentions of those who were the principal agents—all shaped by Him whose very name is the essence of all goodness!

SUPERSTITION AND SCIENCE.

JACOB D. HEILMAN, '03.

The welfare and happiness of the human race have in past centuries not infrequently been limited by such beliefs as we, with the light of science, may to-day well call superstitious and foolish. But let us not blame the people of those times for what may been rather their misfortune than their fault; nor let us be unthankful to a kind Providence that we may live our lives in an age largely free from the curses of superstition. It may be well for us not to look with indignation or ridicule upon the deeds which the people in past times performed in the name of their beliefs, for in a few ages hence mankind may regard our conduct, as much as theirs, out of harmony with conduct actuated by a developed moral nature and guided by pure truth. Nor can we blame them for what may appear to us an unreasonable adherence to false doctrines; for we must admit ourselves equally guilty when we remember how our opportunities to profit by the knowledge and examples of the past surpass theirs. To deny this would be equivalent to saying that we, had we lived in their age, would have acted more wisely. It is, therefore, with no feel-

ing of reproach that we write these few words concerning superstition and science.

The immediate effects of superstition and science upon mankind are directly opposite; the former represents darkness, death, and decay; the latter light, life, and progress. Although superstition and science are two opposing forces, yet the one had its origin in the other; for the conditions of man, caused by superstition, were very disastrous to his welfare; and, in seeking to escape those conditions, he built up scientific truths, which finally overthrew superstition. In order to support these statements the presentation of the origin of a few superstitious beliefs and scientific truths, as well as their effects upon each other, is necessary. For the facts of the following statements we are indebted to the author of "A History of the Warfare of Science with Theology."

The pagans of the Roman Empire and the barbarians of the North believed that nature was full of gods. When it thundered the Romans heard Jupiter, and the Teutons, Thor. When missionaries began their work among these heathen peoples, they found it easy to introduce a supreme God, but very difficult to persuade them to lay aside their former beliefs. Therefore, some of these beliefs were finally accepted by the church, but were ascribed to the power of the devil. The church received encouragement to proceed in this manner from such Scriptural passages as, "The gods of the heathen are devils."* St. Thomas Aquinas wrote, "It is a dogma of faith that demons can produce winds, storms, and rain of fire from heaven." Albert the Great attempted to explain how a certain salve, when thrown into a spring, would produce whirlwinds. The idea set forth by the dogma of St. Thomas Aquinas, was accepted by both poets and painters. Dante expressed it in his verses, and it is portrayed by one of the pictures of Bordone. In this painting a shipload of demons may be seen nearing Venice in a storm and threatening to destroy the city; but the infernal crew is finally overpowered by St. Mark, St. George, and St. Nicholas. During the fifteenth, sixteenth, and seventeenth centuries Catholics and Protestants vied with each other in promoting this doctrine. Luther, himself, affirmed that winds were only good or evil

* Ps. xcvi, 5, was rendered so by the Vulgate.

spirits, and that if a stone were thrown into a certain pond a fearful storm would be produced on account of the demons imprisoned there.

Since the demons of the air were so destructive to man he began to employ means to overcome them. Some of these means were, exorcisms, conception billets, the Agnus Dei, the ringing of consecrated church bells, and the punishment of witches.

The following is a form of exorcism ascribed to Pope Gregory XIII.: "I, a priest of Christ, ... do command ye, most foul spirits, who stir up these clouds, ... that ye depart from them, and disperse yourselves into wild and untilled places, that ye may no longer be able to harm man or animals, or fruits or whatsoever is designed for human use."

The conception billets consisted of consecrated paper upon which a formula was written which might well be supposed to have a serious effect upon the devil. Destructive storms and harmful insects were thought to have no effect upon a field in which one of these was buried.

The Agnus Dei was composed of wax, bearing a representation of the Lamb of God. It was blessed by the Pope's own hand, and in 1471 a bull was issued by which he reserved for himself the exclusive right to manufacture it. With unmitred head he stood praying: "O God . . . . we humbly beseech Thee that Thou wilt bless these waxen forms, figured with the image of an innocent lamb, ... that, at the touch and sight of them, the faithful may break forth into praises, and that the crash of hailstones, the blast of hurricanes, the violence of tempests, the fury of winds, and the malice of thunder-bolts may be tempered, and evil spirits flee and tremble before the standard of the holy cross, which is graven upon them."

But to baffle the powers of the air the ringing of baptized church bells was valued above all other means. Sometimes water was brought from the Jordan to be used in performing this ceremony. Luther, at the expense of the Catholic Church, related that a bell was christened "Hosanna," upon the supposition that it was the name of a woman. A bell at Lugnano bears this inscription: "The sound of this bell vanquishes tempests, repels demons, and summons men."

On account of the inefficacy of one of these practices

another was begun, until finally certain human beings were believed to cause these disturbances in nature by being in league with Satan. This was called witchcraft. In the history of the human race no error has been the cause of more direct injury to mankind than this superstitious belief. During the fifteenth, sixteenth, and seventeenth centuries the torture chambers and scaffolds throughout Christendom were continually being stained with innocent blood. Between the middle of the fifteenth and the middle of the sixteenth centuries over one hundred thousand people are believed to have perished in Germany alone. Remigins, a criminal judge of Lorraine, boasted that in fifteen years he had caused nine hundred persons to be put to death for this imaginary crime.

Belief in witchcraft was finally sanctioned by the infallible popes, and on December 7th, 1484, Pope Innocent VIII. issued his bull, *Summis Desiderantes*, which is said to have caused the shedding of more innocent blood than any document ever sent forth by any authority at Rome. The clergy of Germany were commanded by the pope to avail themselves of every possible means to detect sorcerers and witches. He tried to assist them by publishing a manual called the Witch-Hammer, which instructed them in detecting and punishing witches. By the methods advocated in the Witch-Hammer people accused of witchcraft were compelled to confess whatever their torturers desired. For, if they refused to do this, their limbs were crushed or severed from their bodies on the rack, or wedges were driven under their fingernails, or some other torture of a like nature was inflicted upon them. Out of the many thousand of forced confessions the following is an example: A woman, who had been most cruelly tortured, confessed that while she was returning from the witches' sabbath in company with demons she was dropped upon the earth, because the demons became confused at the sounding of a consecrated bell. After this confession she was transferred from the rack into the flames. In England, Matthew Hopkins went through the County of Suffolk and tested many women by piercing them with needles and pins. After his examination he declared that the county was infested with witches. Thereupon Parliament commissioned a number of clergymen to go into that county for the purpose of extirpating this crime. During that one year they caused sixty persons to

be hanged. For the sake of vengeance many persons were accused of witchcraft; for, on account of the accusation, such a one was tortured until he made a confession, which was always followed by death.

This is but a glimpse of the origin and growth of superstition; yet it enables us to see that under such conditions life was misery. The conduct of people was not at all considered. Under no conditions were they secured against the dangers of the torture chamber and scaffold. Since man strives to supply his needs, to sustain and protect his life, these atrocious deeds, committed by error in the name of truth, aroused in him a thinking activity, by means of which he, after a fierce conflict, established numerous and valuable scientific truths. When men saw that, in spite of tortures, lightning continued to consume and tempests to destroy, they were convinced that all torturing was done in vain. This also led them to attempt different solutions of these problems.

Paracelsus maintained that a relation existed between the reverberation of cannon and the peal of thunder. Agrippa of Nettesheim, who was especially noted for his ability in natural science, offered his services in attempting to modify the belief which caused such terrible effects. Roger Bacon denied the efficacy of magic. A scientific atmosphere was created by such men as Montaigne, Boyle, and Voltaire, in France, Thomasius in Germany, Calef in England, and Beccania in Italy. But these superstitious beliefs were almost universal, and therefore they were overcome only with the greatest difficulty. Cornelius Agrippa, Meyer, Flade, Loos, Becker, and a multitude of other investigators and thinkers, suffered confiscation of property, loss of position, and even torture and death. Yet the more science was opposed, the stronger it grew, until the supposed powers of Satan were limited, and humanity freed from a withering curse.

One of the most important factors in accomplishing the complete overthrow of this series of superstitious beliefs was Benjamin Franklin's lightning rod. The high church towers of Europe, even though they were protected by relics, processions, and consecrated bells, were again and again injured, and frequently destroyed, by lightning. St. Marks, in Venice, was protected by a rod in 1766. Before this time it had been injured ten times by lightning, but since then it has not been

struck. In the vaults of the Church of San Nazaro, at Brescia, over two hundred thousand pounds of powder were stored. Therefore this church was protected by every superstitious means; yet in 1767 it was struck by lightning, which caused the powder to explode. The explosion destroyed over one-sixth of the city and killed three thousand people. Such perfect safety on the one hand, and such terrible losses on the other, enabled the people to see very clearly that science was accomplishing what exorcisms and holy water and processions and the Agnus Dei and the ringing of bells had failed to do. Thus superstition was compelled to retreat before the advance of science; and to-day superstition remains only where the light of science has not yet shone.

THE VIKINGS.

CHARLES W. WEBB, '03.

The ancient history of the settlers in Scandinavia, like that of most other nations, is either buried in total obscurity or is filled up with those myths and legends which, in rude and credulous ages, have always supplied the absence of real knowledge. This fact makes the tracing of the origin and race of the Vikings an undertaking of great difficulty. Authorities seem to agree, however, that the aborigines of this Northern peninsula were Laps and Finlanders, and that these were displaced by a colony of Goths, a branch of those migratory Scythians who, about the year 2000 B. C., took up their abode on the shores of the Black Sea and, by a series of conquests and emigrations, made themselves masters of a great part of Asia, extended their supremacy to the German Ocean, became famous by overturning the Roman Empire and are now considered the ancestors of the greater part of the nations that people modern Europe. The Vikings, then, are descendants of these Goths.

The name Viking, which is used to designate the piratical dwellers in Scandinavia, famous for their love of the sea and their strength and skill as warriors, who ravaged all the sea-coast of Europe in the eighth, ninth and tenth centuries, has no connection with the word "king." It is derived from the Scandinavian "vik," a bay. These marauders were so called because their ships put off, not like those of the king,

from the lawful harbor, but from the bay.

A study of the ancient literature and archaeology of the North gives us a true picture of the character and life of these people. Almost all the facts concerning them which are known to us come from their literature. The Scalds, the poets and historians of their age, composed many long poems and songs. The Sagas were prose compositions retailing the life and parentage of all the more important men in the country. The Earlier Edda and the Later Edda are two collections of the most ancient mythological and heroic Scandinavian songs. A careful perusal of these Eddas and Sagas enables us to make out a fairly continuous history of the people.

The earliest account of the mythology and cosmogony of the Norsemen is given in three poems, called Völuspa, Vafthrudnismal and Grimnismal. According to these poems, in the beginning there was a great void, bounded on the one side by a world of cold and on the other by a world of heat. In this void there ran rivers of venom which finally froze over and sent the exhalation of the venom, called rime, up into the void. When this rime met the breath of heat it was melted, and from the drops came a creature, Ymir or Chaos. Now a cow grew from these rime drops; four rivers of milk ran from her teats and she fed Ymir. She licked the stones covered with rime, and on the first day there came forth a man's hair; on the second day, a man's head; on the third day, a whole man. This man, Buri, was grandfather to Odin, who is the grand central figure in Norse mythology. Odin kills Ymir and makes the universe from his body. Quoting from Grimnismal:

"From Ymir's flesh
The earth was shaped,
And from his blood the sea;
The mountains from his bones;
From his hair the trees,
And the heaven from his skull.

But from his brows
The mild gods made
Midgard for the sons of men
And from his brain
Were all the gloomy
Clouds created."

The planets, stars, moon, day, and night were also created at this time. The year was divided into twelve months; the month into six weeks; and the week into five days, which were named Tysdad, Odinsdag, Thorsdag, Fryadag, and Thvattdag. Now two human beings were created. These beings, a man and a woman, Ash and Embla, were helpless and fateless until Odin gave them breath, mind, blood and motion. These poems also describe the destruction of this world and the rise of a new one. One pair of the race of men shall escape the universal doom and man will live again in this new world eternally happy or miserable according to his actions.

As before stated, Odin was the principal figure in Norse mythology. He and his kin, the Asar, were treated as gods. Odin was the all-father, the ruler of heaven and earth, wisest of gods and men. He built Valhalla, an abode for brave warriors where they reveled in the tumultuous joys in which they took most pleasure while on earth. Thor, the god of thunder was next in rank. Frey was god of peace and fertility; Baldr, the Norse Apollo; Loki, the Evil One, always in conflict with the gods. Of the goddesses, the principal ones were: Frigg, wife of Odin, who presided over marriages; Freya, goddess of love; Eir, the great physician; and Sjöpn, the Norse Venus. These gods and goddesses were not immortal but had it in their power, by eating certain apples, to retain perpetual youth.

The religious rites and ceremonies of the Norsemen were very rude and peculiar. They held three principal sacrifices every year. The first, Vetrarblot, was held in honor of Thor in October as a sacrifice for a good winter. The second, Midsvetrarblot, was held in January to ensure a good year and peace. At this feast it was customary to make sacrifices to Frigg. The third, Sigrblot, or victory sacrifice, occurred in the beginning of spring, for luck and victory. It was in honor of Odin, to whom alone sacrifices for victory were made. The animals for sacrifice were oxen, horses, sheep, boars, and falcons. Besides these, other sacrifices were held whenever the aid of the gods was required. The most important were human sacrifices which were offered in time of great calamity or famine. Captives and slaves were the first victims, but fathers did not scruple to offer their sons and kings their sub-

jects. Idols were quite common among the people, and, magnificently attired, occupied a very prominent place in their temples. The Norse belief in the existence of Valhalla, or hall of the slain, an abode of those who died bravely in battle, had a very great influence on the history of Europe. It made the people of the North most powerful and skilled warriors; it made them utterly indifferent to death. They faced it smilingly, bravely, and contentedly. To fall gloriously on the battle field was held to insure a certain entry to Valhalla; it was a sign of the favor of Odin. The victor regretted that he had not been of the slain, the ones chosen for Valhalla, and consoled himself by thinking that he must do braver deeds before he could meet Odin there. There is something grand and noble in this despising of life and in aspiring, during its continuance, to do great and noble deeds. This utter disregard for death and carelessness of life made possible the extensive conquests of the Vikings.

A newly born child was either exposed to die, if the parents were too poor to raise it or the sex was not satisfactory to the father, or it was water sprinkled as a sign that it should live. Children seem to have amused themselves with playthings very similar to those used by modern little ones. They played with toy houses, horses, sheep, cattle, and floated whole fleets of chips on the streams. They were well trained in all the essentials and accomplishments necessary to equip them for the strenuous life of the Viking.

Marriage was a civil contract, and was legalized by the payment of money or property for the bride. Betrothals lasted one year. Of whatever property a married couple were possessed the husband owned two-thirds and the wife one-third. Another excellent custom was that which forbade the marriage of persons who had not sufficient means to support themselves comfortably.

The dead were burned or buried, and a great part of their property, favorite animals, and weapons with them. Chiefs were sometimes burned or buried in their ships.

In clearness of language, comprehensiveness and minuteness of detail, the laws of the early Norsemen are said to be comparable only to the Roman codes. The source of law was The Thing or assembly of the people. Every freeman who owned land had the right to sit in the Thing and a voice in its

affairs. Things were of different grades; the Althing deliberated over the affairs of the whole country, and others over those of small districts only. Any man who thought a Thing necessary could summon one. The country was divided into four quarters, and each of these into three Thing districts. The Althing was held once a year. At the Things the laws were made and causes judged. It was possible to appeal from a lesser to a higher Thing. The Norsemen also had a trial by jury. The kvid or jury consisted of men who could be trusted to be impartial, and who could form the best judgment from the circumstances of the case. They gave a verdict under oath, and were chosen by the plaintiff. The defendant, however, had the right to challenge jurors. Oaths were considered very sacred, and he who took an oath placed his hand on a silver ring which had been consecrated by having been dipped into the blood of the sacrificial ox, and called upon the Asar for help. The oath on the Bible, as we take it, is but a form of the ancient laws which was adopted with Christianity.

The kings of these people were elected by the people. They were always chosen from the royal stock, but the choice was perfectly free and unconstrained, and was regularly confirmed by the voice of the people in the Thing. The king was then raised upon a shield so that all the people might see and recognize his person.

To such warlike people well regulated laws or customs in regard to war were necessary. It seems to have been the right of the chief whose land was invaded to choose the battle field, and mark it off with poles. No plundering was allowed until the decisive battle had been fought. After a declaration of war a war-arrow was sent to summon all the men capable of bearing arms. Peace shields were white and war shields red. The raising of a white shield was a sign for cessation of hostilities, just as the white flag is in modern times. Armies were often arranged in the shape of a wedge with the apex towards the foe. Very elaborately worked standards were used both on land and on sea. The Viking war customs point to a high code of honor. Man fought against man. It was not considered honorable to attack one champion while he was fighting with another.

One of the most important features in the life of the Vikings was the ships in which these hardy Norsemen were

able to roam over the seas of Europe and conquer and plunder where they pleased. The general name of the ship was "skip" but there were different names for different kinds of ships. The langskip or longship was their most powerful warship. The Dragon was the largest and finest of their vessels. The Knerrir, or merchant ships were larger and more seaworthy than the warships. In calm weather vessels were generally propelled with oars. These were very heavy, and two, three, and even four men were required to handle each oar. The very largest of these oars measured more than twenty-six feet in length. Great pride was taken in the appearance of ships. The dragons on the stem and stern were covered with sheets of thin gold, and the sails were either white as newly fallen snow or gaily striped and colored. The largest ship of which anything is known had sixty pairs of oars and carried a crew of seven hundred men.

The fleets consisted of a remarkably large number of vessels. One of their greatest contained over three thousand ships. When fleets went on distant expeditions special vessels, carrying provisions, followed them. Before a battle the horns were sounded, standards raised, and the stems of all the ships tied together to make one unbroken line. When they came to the attack the men sought to drag the ships of the enemy closer by means of grappling hooks and anchors. In these battles the utmost courage was displayed. Conflict seldom ceased until one side or the other was practically annihilated. The Norsemen were almost never defeated in sea fights. When this rare event occurred their opponents were usually Frisians, or men of their own race who had settled in England. The courage, strength, skill, and superior armament of the Vikings made them rulers of the sea, sea kings as they were called, and enabled them to make such extensive conquests in Europe and England.

The Vikings were bold navigators who struck out into the open sea without chart or compass. Five distinct expeditions to America are related in the Sagas. These discoverers of the New World had some trouble with the natives, and tried to found colonies, but all resulted in failure, and about all that remains from their voyages is the old stone tower at Newport, R. I.

After many years of ravaging expeditions to France a

permanent settlement by Vikings under Rollo or Rolf was made in Normandy, where he introduced Scandinavian laws and customs. These people were destined to exert a most wonderful and far-reaching influence on their British neighbors, and through them upon us through the Norman Conquest in 1066 A. D.

Britain was close to the land of the Viking and a favorable place for planting colonies. It is impossible to determine just when the Northmen first came to Britain. After the Romans left they began, very slowly and gradually, to conquer and settle the country. Britain became the most powerful colony of the Northern tribes. Finally the colony became more powerful and populous than the mother country, and asserted its independence. Then followed numerous raids by the Norse chiefs to recover their lost control over Britain. Many of the wars of Alfred the Great were waged against these men. Their attacks did not altogether cease until after the Norman Conquest.

These Vikings exerted a wonderful influence on the country, character, laws, and customs of the English, and many of its effects have come down to the English-speaking races of the present. The Norsemen brought a higher civilization than the Britons possessed. On the English stock they grafted their own magnificent, bull dog courage, their martial enthusiasm and their love of the sea, which has made England Mistress of the Seas just as it made her Norse ancestors rulers of the ocean wave in their time. Our method of taking oaths and our right of trial by jury are heritages from the Northmen. Some of our most cherished political rights and privileges come down to us from the Vikings. Norse kings were elected by the people, and so English kings and American Presidents are elected. Kingship in England is hereditary, but nevertheless the English people have the right, and have exercised their right, of electing their monarchs. Government of the people assembled in the Thing and Althing was transplanted to England and appeared in the form of the town-meetings or motts, and the Witenagemot or Assembly of the Wise. From this beginning have grown our systems of representative government by means of Parliament and Congress. Our debt to the ancient Norsemen is a very heavy one. From them we have inherited the

indomitable courage, the energy and spirit which animate us and enable us to fulfill our obvious destiny of conquering and civilizing the world. The future of the English-speaking peoples is an unspeakably grand one, and very much of it we owe to our Viking ancestry.

A HERO.

Some days ago, in an inland college town of Pennsylvania, I heard of a true college hero. This man had not won honors on the foot-ball field or succeeded in placing his class flag in the college cupola, or captured first prize in an intercollegiate oratorical contest, but performed a service which was far braver and more lasting than all these. He saved a fellow student from the snares of hell. This man, when he saw that his classmate was leading a dissipated life, bravely went to that fellow's room and tactfully told him of the folly of a life of sin, and begged him to lead a different kind of life. The classmate was thankful for this interest and appreciated the service, promising to do better. He said, "Why did you not speak to me long ago. I need your support in the step I have taken." His friend cheerfully left a suite of comfortable rooms and moved into a small room so that he could be in the same house with his friend, to guide and support him. This is the true hero. The glory of other college heroes will pass but the name of this hero will live. It takes courage and only brave students will fight such battles.

"We use the years well only when we are living more unselfishly and helpfully." By '99.

The best of a book is not the thought which it contains, but the thought it suggests, just as the charm of music dwells not in the tone but in the echoes of our hearts.

—*O. W. Holmes.*

Books—lighthouses erected in the great sea of time.

—*E. P. Whipple.*

Self-conquest is the greatest of all victories.—*Plato.*

THE MUHLENBERG.

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Editorial.

WITH this issue of THE MUHLENBERG the members of the present staff appear in their respective roles for the first time. We have done our best but hope that, in time, our best will be better. We shall make mistakes; that is natural. "To err is human." Honest criticism is the fire that purifies; the spur that urges on to greater exertion, to nobler effort, and as such will be welcomed.

It is a regrettable fact that the students of Muhlenberg do not better support their journal. That too little interest is taken in it is plain when the editor himself, who certainly has enough work to do in his own province, is compelled to become a contributor besides. It is so very hard to induce men to write articles for their college paper. It ought not to be necessary to beg students to write. It is not encouraging to listen to such flimsy excuses, bred of an indisposition to take the trouble, as "I'm too busy," or "I haven't time," or

"My things are no good anyway." These men have shown their ability in their literary societies. They could write readable articles if they would only try. We are informed that at Yale five hundred articles are received each month for publication. Of these only three ever get into print. Muhlenberg is not Yale. But how happy we should be if we were to receive only *five* articles each month. Selection would then be possible, and the literary standard of THE MUHLENBERG could be raised. Suppose you make use of some of the time you waste each day. Go to your rooms, some of you, with your minds made up to work. Work an hour or two or three and, when you have finished, be able to say, "That is the best I can do." Be sure that others will see the good points of your article better than you can. Write just for the love of it, and watch how the editor's face will light up when you hand it to him. Try it.

* * *

ON January 22nd, 1903, the Dramatic Association of Muhlenberg College presented the comedy "An Editor's Love Story" in the Lyric Theatre. Under the able management of Mr. B. Luther Anthony this play was acted in a manner which reflected great credit upon all who took part, and of which they may justly be very proud, since this was certainly one of the very best of all the dramatic productions of Muhlenberg students. The wisdom of those who organized the association and instituted the custom of giving a College Play was shown by the fact that this presentation was more polished and less amateurish than the annual Freshman Plays, which, while usually good and enjoyable, are produced by men of less experience with the sock and buskin.

Lee M. Erdman, as David Holmes, literary critic, excellently portrayed the busy man of letters, absorbed in his literary duties, growing old before his time, but who grows young again when he falls in love with his young ward Sylvia. Mr. Erdman's talent is well known and his part was particularly well played.

Paul Neff, as Gerald Holmes, the scapegrace brother of David, was distinctly good. Those of us who know Mr. Neff as "Parson" wonder where he acquired that knowledge of the soft ways of pleasure which he displayed in his perfor-

mance of the part of the naughty worldling. His drunken scene was good.

The character sketch given by E. M. Beck, as Martin Beggs, the literary hack, was clever and amusing. The part of Harold Reynolds, the young writer of the $10,000 prize story, whose head is turned by success, was well taken care of by Claude Shankweiler. Winfield DeLong deserves great praise for his skilful rendition of the part of Archibald Savage Lytton, the writer who achieves success by no sudden, comet-like flash of genius which burns itself out in one effort, but by hard, persistent labor. Savage and Reynolds furnished considerable amusement by the troubles arising from their joint ownership of a dress suit. Savage also sang "some of the old songs" in an effective manner. John Brown as Mr. Mulberry, "that old kangaroo," an antique man, "made good" in his comedy character sketch. Samuel Raub, as James the servant, while having very little to do yet did that little well.

The ladies in this play were altogether delightful and showed their careful training by avoiding many of those little mannerisms which betray the man trying to act a woman's part. Clinton Zerweck was good as Helen Le Grand, the worldly sister of the editor, and Peter Leisenring made of Harriet Leicester a very attractive society girl. Miss Clementina, Arthur F. Ritter, was comical, and a good example of the accepted theatrical version of the typical old maid. Paul Holter, as Sylvia, made a very charming and pretty heroine and acted with much feeling.

The play was on the whole very well acted, and the young actors deserve the highest praise.

DRAMATIS PERSONAE.

David Holmes, literary critic of the *Review* . . . . . LEE M. ERDMAN.

Gerald Holmes, his brother, a pleasure-loving man of the world . . . . . PAUL J. NEFF.

Martin Beggs, David's secretary and confidential man . . . . . E. M. BECK.

Harold Reynolds, on the staff of the *Review* . . CLAUDE G. SHANKWEILER.

Archibald Savage Lytton, a modern literary man . . . WINFIELD DE LONG.

Mr. Mulberry, an antique man, with a classical education which he can not turn into money . . . . . JOHN D. M. BROWN.
James, servant . . . . . SAMUEL RAUB.
Helen Le Grand, David's sister, a young widow of the world . . . CLINTON ZERWECK.
Harriet Leicester, a society girl. PETER W. LEISENRING.
Miss Clementina, a maiden lady . . ARTHUR F. RITTER.
Sylvia, David's ward . . . . . PAUL C. H. HOLTER.

Executive Committee: Lee Erdman, Clinton Zerweck, Peter Leisenring.

Patroness and Program Committee: F. B. Dennis, Geo. E. K. Guth, Samuel Raub, George W. Schell.

Patronesses: Mrs. Wm. A. Koehler, Mrs. L. B. Erdman, Mrs. Sarah Schaadt, Mrs. L. O. Shankweiler, Mrs. Wm. J. Frederick, Mrs. Wm. H. Deshler, Mrs. J. W. Knappenberger, Mrs. M. C. L. Kline, Mrs. Geo. O. Albright, Mrs. H. C. Keller, Mrs. A. J. Yost, Mrs. James L. Schaadt, Mrs. A. E. Leisenring, Mrs. E. H. Renninger, Mrs. Thomas Saeger, Mrs. A. S. Shimer, Mrs. Joseph B. Lewis, Mrs. S. E. Ochsenford, Misses Melissa Kleppinger, Mabel Newhart, Harriet Leicester, Miss Ehrich, Anna L. Moyer, Nellie Albright, Lulu Lentz, Bessie D. Morton, Catherine Wotring, of Allentown; Mrs. Frank Kauffman, Oley; Mrs. L. S. Shimer, Shimersville; Mrs. C. J. Zerweck, Bethlehem; Mrs. J. H. Ritter, Mrs. E. J. Freeman, Mrs. G. D. Druckenmiller, Freemansburg; Mrs. Erwin King, Shimersville; Misses Jennie Billheimer, Edna Meisner, Butztown; S. A. Jaxheimer, Bethlehem; Hattie E. Bieber, Eva K. Wagner, May Rentzheimer, Hellertown; and Ida M. Meyer, Slatington.

* * *

As it has been customary for several years to offer cash prizes for the best contributions to THE MUHLENBERG, the present staff has decided to follow this excellent precedent by offering the following:

For the best poem, not to exceed 60 lines, $5.00
For the best story, not to exceed 2500 words, $5.00

All poems and stories must be submitted not later than June 1, 1903. Any that may be handed in after this date can not be considered. Only students of Muhlenberg College are eligible to contest for these prizes. The right to publish any or all of such articles is reserved, but such publication will in no wise disqualify any material from the competition.

The winners of this contest will be decided by a committee chosen by the staff of THE MUHLENBERG and the awards will be made during Commencement Week.

Personal and Local.

Fine weather (?)

Coming—more of it.

Time—for '05 banquet.

'06 resolutions—to stop Sophs.

Schell's new capacity—School Director.

Neff, '03, was at his home for several days on account of the illness of his mother.

Fisher, '04, spent Sunday, February 1st, at his home.

Chas. T. Kriebel, who was forced to leave college last spring on account of his eyes, has entered the Sophomore Class.

The Nu Chapter of the Theta Nu Epsilon honorary fraternity has been organized at Muhlenberg.

Bittner, '06, visited a "friend" at Orwigsburg, Sunday, January 18th.

Yerger, '03, after a sickness of several weeks, has resumed his studies.

Kaufman, '03, spent several days at his home, on account of sickness.

Dr. Ochsenford preached in St. John's Ev. Luth. Church, February 1st.

Euterpea elected the following officers: President, Esterly, '03; Vice President, Reichard, '04; Recording Secretary, Kohler, '06; Corresponding Secretary, Neff, '06; Critics, Youse, '03, and Roth, '03; Chaplain, Sultzbach, '04; Pianist, Gernert, '06.

Huntsinger, '04, was confined to his room for several days, on account of a carbuncle on the back of his neck.

Sophronia elected the following officers: President, Kaufman, '03; Vice President, Acker, '04; Clerk, Dries, '05; Corresponding Secretary, Spohn, '05; Critics, Kline, '03, and H. Ritter, '04; Chaplain, Weiss, '06; Pianist, Barba, '06.

Dr. B. (in Astronomy): "What is it that makes your watch go, Mr. Kline?"

Kline, '03: "The fly-wheel."

Kleckner, '04: "Who was Bellona?"

Keller, '04: "The goddess of sausage."

Dr. W.: "State the difference between printing and publishing."

Griesemer, '04: "You can print a kiss on your 'ideal's' cheek, but it is not safe to publish it."

Rudy, '06: "What is the superlative of *magnus*?"

Beck, '06: "*Magnanimus.*"

Shimer, '03, after attending a dance "drove" his lady friend home.

Erdman, '04, at a recent meeting of the Schlitz Club, was asked to take leave of the room on account of his not being a "full" member.

What the Glee Club needs to fulfil their engagement for concerts on rainy nights is a "Schell (boat)."

1st student: "May I have your mug, to shave?"

2d student: "Shave your own mug."—*Ex.*

Dr. E.: "Who were the Pythagoreans?"

Barndt, '03: "I think they were a class of great eaters."

COLLEGE EDUCATION.

EX-PRESIDENT SETH LOW, OF COLUMBIA.

A college education must always be thought of as a great opportunity. It need not be said that to a large proportion of young men the advisability of availing of this opportunity never becomes a practical question. That this is the case makes clear the responsibility resting upon those who do enjoy it.

The considerations which should determine a young man as to whether or not he should go to college manifestly must differ in each individual case. It may fairly be assumed, however, that the determining factor ought to be, in the mind of a young man who can enjoy the opportunity, whether he

feels himself likely to do justice, in the long run, to the responsibility which such an exceptional privilege implies.

The natural question, and so far as it goes the proper one, in the mind of such a young man will certainly be: What can the college education give to me?

BROADENING THE MENTAL POWERS.

In the thoughtful mind, there will certainly follow the other questions alluded to: That is to say, If I have this education, what can I hope to do for my day and generation which otherwise I could not do?

This view of the matter brings to the front the general effect of college training. Undoubtedly there are many instances where the actual result does not conform to the expectation. On the other hand, the general experience is, unmistakably, that the college-bred man is introduced into a sympathetic acquaintance with literature quite unusual among those not so trained.

There is, besides, as a usual result, a general broadening of the mental powers in all directions.

It appears to be admitted that for the purposes of practicing any of the learned professions, so-called, the collegiate education is a desirable, if not an essential, equipment. More doubt is expressed as to the value of the college education for a young man who proposes to pursue a scientific or a business calling.

COLLEGE MEN THE BEST SPECIALISTS.

In the School of Mines, the scientific department of Columbia College, the judgment is uniformly held by the men who have long been instructors there, that the college-trained men make the best specialists when they begin to specialize. The same argument appears to be equally forcible as to a business career.

In both cases the main argument against first seeking the general culture turns in the last statement upon the time required for the college course. Probably few who seek education at all would hesitate to take the college course if it did not compel them to enter upon their business or their profession so much later in life.

CAN I AFFORD THE TIME?

The practical question is, in most cases: Can I afford the time?

That is a question which each must answer for himself. The aim of this paper is to lead young men rather to frame the question in this way: Why should I not afford the time?

Looked at merely from the point of view of what the college education can do for the man, it appears to be conceded that for many departments of life it is an equipment which is well-nigh essential. There is good reason to claim that, even in business, and in other spheres of activity where the service of the college education is less easily traceable, nevertheless it is of substantial value.

If now the question be shifted to the ground first indicated, the argument becomes stronger still. There can be little if any doubt that the college education puts into the armory of a thoughtful man weapons which he may make of utmost service to his fellows.

THE WELL-ROUNDED MAN.

There comes out of it naturally a respect for the past which springs from the compelled recognition on the part of the student of the achievements of men in literature, in art, in philosophy and in many other departments of life, before our day. There comes into the mind a loyalty to truth for its own sake, a spirit of liberty also, which seems the vital air of a great university.

Therefore, with this respect for experience, this worthy reverence for the past, there is found also the counterbalancing principle of progress. Thus results the type, not often seen, to be sure, in its perfection, yet often enough to demonstrate its value, of the well-rounded man—a man full of the life of his own time, joyfully anticipating the triumphs of the future, yet genuinely reverencing the past as the foundation upon which both the present and the future, whatever their achievements, must rest.

DARWIN'S EXPERIENCE.

Specialization may make a man bright and keen; its tendency inevitably is to make a man also narrow. Even Darwin wrote of himself that the result of his close attention to the subjects which he made his own had resulted in the atrophy, as it were, of those parts of his nature which had enabled him in earlier life to enjoy Shakespeare. The

capacity for the enjoyment of Shakespeare he found in his later years he had lost altogether.

THE TWO IMPORTANT QUESTIONS.

If this be the result of specializing in so great a man, it seems to make clear the importance of broadening the man at the beginning, as widely as possible, before the specializing be begun by him.

Undoubtedly service of the highest value to mankind has been rendered by the men of one idea, but that may not be the rule for the masses of men. The average man probably is happiest as well as most useful, when he enters into the closest possible sympathy with his fellows.

This close relation is pre-eminently what the college education gives in the largest sense. Life must follow it, of course; experience must be added to reading and to study; but the college training gives at the start what no amount of experience is competent to supply.

Men of widest experience, as they have come through struggle and effort to occupy places of importance and influence among their fellows, have become the most sensible of the value of the college training which they themselves had lacked.

If these general considerations are sound, the two questions which a boy should ask himself who is considering whether or not to take the college course, would appear to be these: Can I afford the time? and am I competent to profit by the opportunity? If the answer to the second question is in the affirmative, one should hesitate long before answering the first in the negative.— *Youth's Companion.*

Athletics.

The human body is, without question, the most perfect, beautiful, and intellectual of all animal creations. A sound mind in a sound body is a maxim as old as civilization itself. We should, therefore, always be on our guard to preserve health, that greatest of all blessings.

Although the human body is a perfect mechanism, men, even college students, sometimes become mere walking skeletons through lack of exercise in God's pure air. In fact, it

is a mystery how some are able to walk at all. At the dawn of this enlightened twentieth century, a college which is not making ample provision for this exercise, for college sports, and a physical training as well as a mental one, is not fostering the best interests of its students. To-day, college athletics are not only considered beneficial, but a necessity.

Success in athletics at any institution is very largely dependent upon the student body. The students of Muhlenberg recently had a temporary awakening, at least, from the lethargy of indifference. It is hoped that this spirit may continue and prosper.

Although Muhlenberg can not boast of her splendid victories on the gridiron during the past season, there is one sport in which she is not compelled to take a back seat among the colleges, namely, in basket-ball. Basket-ball is a game of quite recent origin, but is nevertheless a very commendable one. It affords a splendid opportunity for physical development, since every muscle in the body is brought into action. It is not a game where mere brute force, but suppleness, strategy, coolness, and judgment, as well as brawn, win victories.

Our boys have already won several well-deserved victories and have also suffered defeat; but in a dishonorable victory there is no glory, and in an honorable defeat surely no disgrace.

JEFFERSON, 32; MUHLENBERG, 15.

On January 14th Muhlenberg was defeated by the strong team of Jefferson Medical College, Philadelphia, in Lyric Hall, Allentown. Muhlenberg played a very ragged game during the first half, and when the whistle was heard at its close the score was 22-3. Jefferson played a good game. Their passing was snappy and their goal throwing, accurate. Our boys braced up during the second half and played an excellent game, but the visitors' lead was too great to be overcome. The line-up was:

JEFFERSON.		MUHLENBERG.
Blank	forward	Rehrig.
Robinson	forward	Haines, Wieder.
Mace	center	Moyer.
Barston	guard	Specht.
Smith, Swallow	guard	Youse, Griesemer.

Field goals: Mace, 5; Robinson, 4; Blank, 6; Rehrig, 2; Griesemer, 2; Specht, 2.

Goals from offence: Rehrig, 3; Mace, 2.

Time of halves: Twenty minutes.

Referee: Rapp.

MUHLENBERG, 26; FRANKLIN AND MARSHALL, 17.

"We have met the enemy and they are ours." In a hotly contested game in Lyric Hall, Allentown, on January 23d, the defenders of the "White and Blue" met their Waterloo. The visitors started out in dead earnest, and succeeded in scoring the first six points. For a time it seemed as though they would be crowned with the laurels of victory; but soon the tide turned, and the light-winged dove of victory found a more gentle resting place on the banner of the old "Cardinal and Gray." As usual, Muhlenberg played her best game in the second half. The students were present in large numbers, and showed much enthusiasm and college spirit. Keep it up boys and show the world that college spirit is no longer dead but burns more brightly and purely than ever before in the history of Muhlenberg. Among the spectators were delegations from the Allentown College for Women and from Moravian College, Bethlehem, whose gentle voices were now and then heard in applause. We thank them for their inspiring presence. Long live these enthusiastic representatives of the fair sex.

After the game, about sixty students celebrated the victory with a night-shirt parade. After visiting Fem Sem, serenading the various professors, and listening to short congratulatory speeches from several of them, the boys returned to college late in the night, cold and hoarse, but happy. The line up:

MUHLENBERG.		F. AND M.
Dorney, (Capt.)	forward	Fegley, Hull.
Rehrig	forward	Schaeffer.
Moyer	center	Horn, (Capt.)
Specht	guard	Ewing.
Griesemer	guard	Lightner.

Field goals: Dorney, 4; Moyer, 2; Griesemer, 2; Specht, 4; Horn, 4; Hull, 2; Lightner.

Goals from offence: Rehrig, 2; Horn, 3.

Time of halves; Twenty minutes.

Referee; Rapp.

LAFAYETTE, 21; MUHLENBERG, 10.

Muhlenberg was defeated by Lafayette at Easton on January 28th. As each team has now won a victory from the other, a hotly contested game is expected when the rivals meet in the third game of the series in Allentown on February 25th. The line up:

LAFAYETTE.		MUHLENBERG.
Winder	forward	Dorney, (Capt.)
Soles	forward	Rehrig.
Parsons, Barstler	center	Moyer.
Canning	guard	Specht.
Richter	guard	Griesemer.

Field goals: Dorney, 2; Rehrig, Specht, Winder, 3; Soles, 2; Parsons, 2; Richter, 2.

Goals from offense: Rehrig, 2; Winder, 3.

Time of halves: Twenty minutes.

Referee: W. Haldeman.

SWARTHMORE, 34; MUHLENBERG, 21.

On January 31st, Swarthmore defeated Muhlenberg in a hard fought game at Swarthmore. The visiting team received a warm welcome and was royally entertained. On their return our boys could not speak too highly of the kind treatment they received during their sojourn at Swarthmore. This courtesy was especially noticeable and appreciated as they had just received a rather cold reception at Lafayette a few days before. The line up follows:

SWARTHMORE.		MUHLENBERG.
Mowery, Sensendorfer	forward	Dorney, (Capt.)
Price, Palmer	forward	Rehrig.
Lukens	center	Moyer.
Sinclair	guard	Griesemer.
Wilson, Palmer	guard	Kriebel.

Field goals: Sensendorfer, Palmer, Wilson, 2; Sinclair, 2; Lukens, 2; Price, Rehrig, 4; Moyer, 2; Kriebel, Dorney.

Goals from offense: Sensendorfer, 8; Sinclair, 8; Rehrig, 5.

Referee, Battersby.

Time of halves: Twenty minutes.

Book Review.

"THE POTTER AND THE CLAY." By Maud H. Peterson. Lothrop Publishing Co.

It seems, that this so-called "Golden Age" of English literature forgets that the fine qualities of a literature are

such as mark elevation, vigor, and catholicity of thought, by fitness, purity, and grace of style, and by artistic construction. Instead of looking for literature having such qualities, people look for stories of adventure and fickle love tales, and such a one the reader can find in "The Potter and the Clay."

If we should judge this book by its title page, we would be inclined to pronounce it a very good book. The author has well quoted the elegant poem: "The Potter's Wheel," by Robert Browning, but failed to introduce such thoughts as,

> "But I need, now as then,
> Thee, God, who mouldest men;"

or again,

> "Since life fleets, all is change;
> The past gone, seize to-day!"

But, instead of introducing men after Browning's kind, the author introduces characters as whimsical in thought, and changeable in purpose as any we can imagine, and especially is the hero of the production after such a nature.

The author has, however, carefully avoided colloquialism, vulgarisms, and slang, and has exercised great care in clearness and force of expression, and in general writes with great simplicity.

The plot is an excellent one, and does not contain a multiplicity of thrilling escapes, duels, and other accessories, to excite the fickle reader, but proceeds gently and develops in a very simple manner; all of which adds greatly to the value of the production.

The novel, as a whole, is divided into four parts, the Prologue, Book One, Two and Three.

Already in the prologue, the reader is made acquainted with the two heroes and heroine of the production, all three of which are descendants of noble families. Robert Trevelyan, the son of a noble Scotch warrior, upon whose deeds the plot depends, is left an orphan when very young, in western Scotland, not, however, without indelible impressions of his home amongst lochs, hills, and valleys, all of which finally help in shaping his destiny.

After the death of his parents, Robert is transferred to his aunt, Mrs. Stewart, where he became acquainted with his cousins, John and Cary. The new home was to him a lonely and dreary place compared with his old home. While there

he falls in love with Cary, who at the time refuses him.

He is afterward sent to a military academy in America. After graduation he returns to Scotland and visits Mactier, his grandfather, and the Stewart's, but Cary again refuses him.

Soon afterwards he leaves for India as a soldier. There he stays for a year, when John comes to visit him. But being dispirited he, Robert, returns home. After a short time, Robert, not being successful with Cary, again returns to India, and while there he suffers a severe attack of cholera, but is kindly nursed by Mackenzie. On recovery, he again returns to Scotland and the Stewart family. Here the production ends, leaving the reader to guess what happened.

The connections between the different books of the story are very indefinite; much is left out for the reader to supply. Some parts take great stretches of the imagination to see how one event can be the outcome of the other. The reader must remember that the story is a production in which action forms an important part.

Thus, the reader lays the book aside, glad, no doubt, that the book is read, and the labor ended, and feels the reward he received by its perusal to be quite insignificant.

Exchanges.

The *Minnesota Magazine* made its first appearance on our table with the January number. It contains commendable articles and poems. This magazine has the appearance of an ideal college journal.

A very interesting article on "The Life of Guiseppe Garibaldi" is found in the *Touchstone*.

The *Sorosis* contains "A Justification of Henry Irving's Interpretation of Shylock." This article is worthy of perusal by all students and in the words of the writer, "It gives us not only a deeper understanding of Shakespeare's dramatic art, but also a more sympathetic insight into the character and social position of the Jew, and a truer conception of the real meaning of Christian charity and mercy."

The *Monthly Maroon* published by the students of the University of Chicago, made its appearance in a neat and

attractive garb. The quantity and quality of its literary matter is superior to that of the majority of our exchanges. "A Physical Ghost," "In Mandel's Tea-Room," and "An Affair of Honor" are very good stories and furnish interesting reading.

The *Georgetown College Journal* is always a welcome visitor to our table. An excellent article on "Milton's Great Elegy" appears in the January number.

The *Roanoke Collegian* publishes a very instructive article on "Egyptian Civilization in the Age of the Pyramids."

What is the first pony on record?
The translation of Elijah.—*Ex.*

In a dignified way she said Mr.
Because he impudently Kr.,
And just out of spite
The following nite
The very same Mr. Kr. Sr.—*Ex.*

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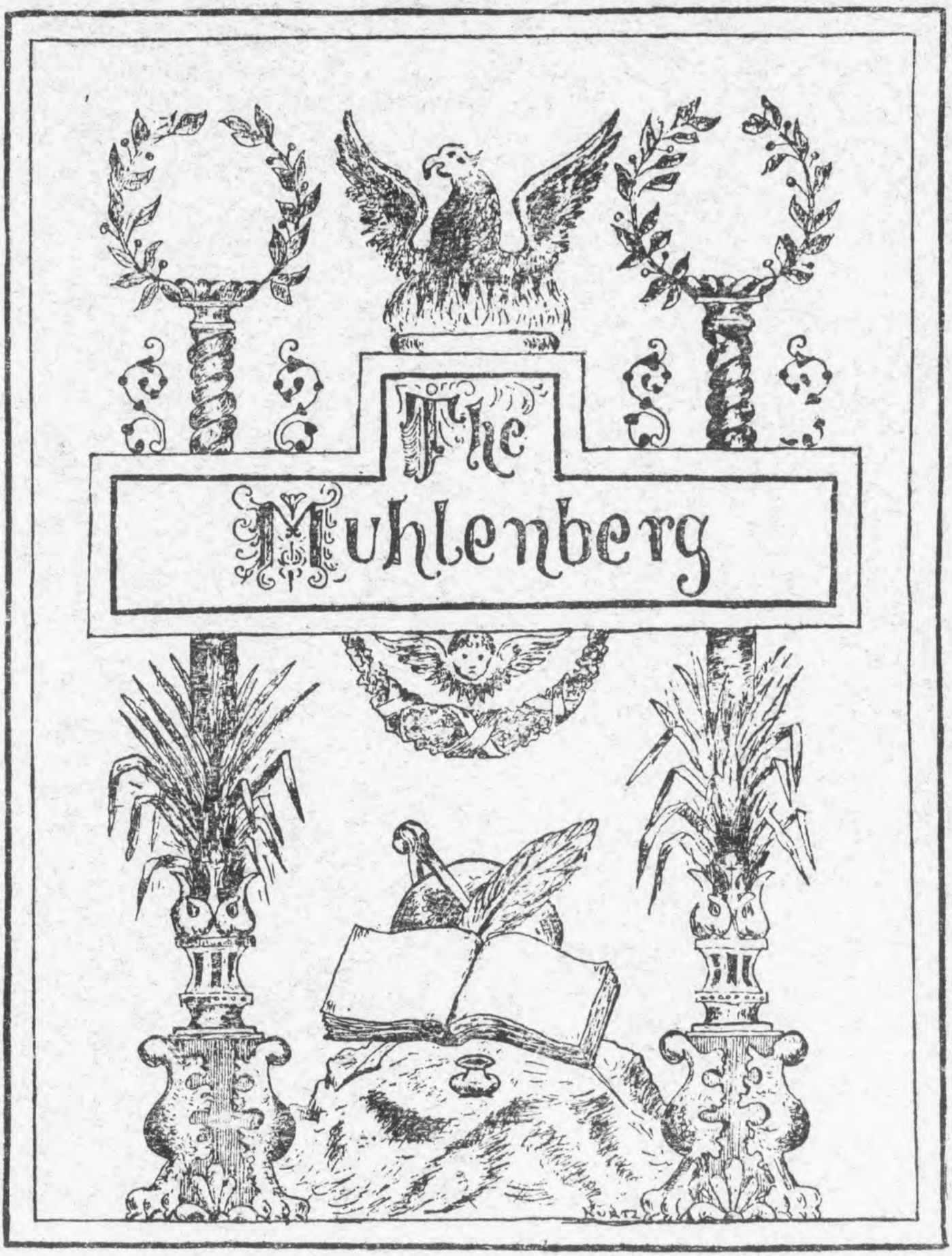

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Contents.

Come and Kiss My Dying Lips, ... 189
GEO. S. SPOHN, '05.

A Prophecy, ... 190
CHAS. D. TREXLER, '03.

Conversation as an Art, ... 193
O. R. BITTNER, '03.

The Trilobites, ... 195
A. W. Rohrig, '03.

Editorial, ... 201

Personal and Local, ... 203

Our Alumni, ... 205

Athletics, ... 213

Book Review, ... 216

Exchanges, ... 217

THE MUHLENBERG.

"Literæ Sine Ingenio Vanæ."

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COME AND KISS MY DYING LIPS.

GEORGE S. SPOHN, '05.

Come and kiss my dying lips,
  Come and kiss me, Tatto, dear;
Lay your gentle cheek on mine
  For the final hour draws near.
Time is coming when I leave you,
  Going to the Heav'nly land;
Even now I hear the chorus
  Of the singing angel band.

Tatto, you have rescued me,
  Loosed me from the bonds of sin;
Taught me ere it was to late
  That my soul still lived within.
With the magic of your words
  When you said "Dear Ann, don't drink,"
You have chimed the deeper chords
  That have drawn me from crime's brink.

You have touched my woman's heart,
  Warmed it with your gentle ways,
Thenceforth I have lived for you
  All my life and all my days.
Lived that I forever pray
  For God's blessing on your head;
For, dear Tatto, you have taught me,
  Woman's heart is never dead.

But, dear Tatto, I must go,
  I must leave you, don't you see?
There, I hear the lowly voice
  Calling, "Sinner, come to me."
Slowly now my eyes are veiled
  Heavenly visions rise to view;
Soft the gentle zephyrs blow
  Off the mist that I pass through.

Come and kiss me, then, once more
  Ere my fleeting breath is gone,
Ere the last, sweet-scented breeze
  O'er my trembling lips has blown.
I will take your image with me,
  Up, above the sky's deep blue;
I will tell the angels there
  How my soul was saved by you.

"A PROPHECY."

CHAS. D. TREXLER, '03.

(Oration delivered at the Junior Oratorical Contest, June 17, 1902.)

History is a record of the strifes and animosites of mankind. Its pages are blood-red with the harrowing scenes of battles lost and won, villages and cities besieged and famished, a whole country reduced to a desolate and melancholy waste. Men suddenly launched into eternity, the fearful carnage of the battlefield, the groans and prayers of the wounded and dying, and the aftermath: sorrowing widows, weeping mothers and fatherless children—these have always been the formidable pleaders for a lasting peace.

The philosopher has dreamed of peace, universal. To him nothing has seemed more vain and empty than the glories and distinctions heaped on the successful warrior. He has looked beneath the tinsel and gloss of martial parade and has seen but the stern arbitrament of war; beneath its pomp and pageantry but the possibility of untold terror, misery, and sorrow. In his altruism he has cried out to men and warned them of their forgetfulness of the law illuminating the whole moral universe, "God's law of love."

The poet, too, though at times bursting forth into stirring strains of martial glory, though at times the music of his rhyme has been caught from the measured tramp of an army on the march, has sung the beauties and blessings of peace in far nobler, sweeter, and purer cadences.

A few magnanimous minds in the world's history have conceived the idea of peace, all-embracing, international, everlasting. Upon these men who have exploited its possibility the world has bestowed the epithets of visionary and dreamer. Yet presumptuous must be the man to deride the ideas and sentiments of men like Sumner, Channing, and Hale.

As the world progresses we are learning new lessons; we are sailing unknown seas; we are traversing trackless deserts; we are harnessing Nature's forces and we are seeking new spheres of action. In order to profit by the wisdom of our fathers, and to avoid their mistakes, we are studying history with earnest, critical eyes. We are becoming convinced of the fact that no greater calamity can befall the advancement of civilization than the strife of nations, and the great question confronting the promoter of the welfare of humanity is whether the disarmament of the nations is practicable. For the time has come when we should apply our resources, not to the things which waste and devastate, but to the things that build up states and industries and the social betterment of men.

What presents a more terrible spectacle than nations engaged in warfare? Yet the ruthless manifestations of war, its mystery and fearfulness, make its heraldry all the more irresistibly fascinating to the minds of the unthinking. War drains the very life-blood of a nation! It wrecks the homes, blasts the hopes, and destroys the happiness of countless innocent men, women and children. Yet the nations fail to realize the unfathomable shame and horror of the battlefield.

In their intercourse the nations are daily confronted by great questions. To settle them and uphold their national honor and independence they dethrone reason and justice, sound the tocsin and raise the battlecry. They revert to the primitive method of settling difficulties. Why, Napoleon Bonaparte, whose cannon have been heard thundering around the world, said: "War is the practice of barbarians."

But it has been said that it is the imperative duty of a people to resort to war in order to overthrow national injustice and tyranny; and that we must eulogize the spirit which animated our American Republic during the late war with Spain, impelling her to send her brave sons to foreign shores on an errand of humanity—to liberate millions from the burdensome yoke of Spanish servitude. This war presented the most awe-inspiring spectacle of modern times. It was a war, the inevitable result of past American training; a conflict of ideas—progress and humanity pitted against stagnation and inhumanity; millions of people grappling at each other's throats—every soldier in camp fighting for an idea, every drop of his blood in earnest. But all the glory of a free Cuba

can not make us forget the wrongs done the enslaved Philippines.

And has it been the experience of nations that great questions of right and wrong can be settled by plunging into the abyss of war? He who studies the pages of history must know that the nation having the largest and best equipped army and navy will conquer in the end. Might triumphs over right! The hearts of our liberty-loving Americans went out to the little handful of Boers—but every man a hero—fighting English repaciousness and aggression to the bitter death. Oh! the misery and degradation of it all! While the brave sons of England lay bleeding on the South African veldts, the English King was merely planning the pomp and circumstance of his coronation!

Wars in which great ideas have been at stake are comparatively few. More often have they been but the result of the caprice of kings or princes; their sport and pastime or means of enrichment. There are many developments in recent years which clearly indicate that the day is not far off when the nations shall be disarmed and the Angel of Peace shall shower its benediction on all the sons of men. The nations are beginning to recognize the principles on which the peaceful arbitration of international questions depend. They have learned that the love of liberty pervades every human breast, and that as long as inferior peoples are held in bondage, so long will there be a recurrence of strifes—the spirit of liberty attempting to burst its bonds.

The education of the world will also tend to promulgate this doctrine of universal peace. A liberal education, the formation of new and different ideals, a broader outlook, and a cosmopolitan training will teach man to respect his fellow, though of a different nationality, and to decide the justice of arising disputes without throwing down the gauntlet of battle.

The nations will ultimately follow the path pointed out by the Hague Conference and endorsed by the Pan-American Congress. When that day comes when the nations shall have laid aside the implements of war, when swords shall be beaten into plowshares, when arsenals are converted into libraries, when warships find their missions in the peaceful avenues of trade, then a new era will dawn on the world's

history. "The Fatherhood of God and the brotherhood of man" will be the principle guiding the nations into new and broader fields of activity.

"As those standing on the mountain tops first discern the coming beams of morning, let us (Americans), from the vantage ground of liberal institutions, first recognize the ascending sun of the new era! Lift high the gates and let the King of Glory in — the King of true Glory — of peace, universal."

CONVERSATION AS AN ART.

O. R. BITTNER, '03.

Conversation as an art should be pursued and cultivated because it is a medium for the communication of our thoughts and feelings. If this art is not cultivated, it will reflect all the poverty of our intellect in our ordinary talk. For example, themes that give offence and create bitter feelings should be considered as non-important in conversation. All egotism is of a similar nature. A certain training and culture will enable us to keep such themes in the background, and prompt us to converse about things that are interesting and instructive.

Every person whose power of observation is active sees daily the harm that is done by impulsive and unrestrained speech. Unkind thoughts that should be buried in silence become a means of injury in words. Evil passions that should be restrained are intensified. Folly that should be held in check seems to be encouraged and approved. On the other hand, it is asserted that cultivating the art of conversation destroys naturalness and simplicity, and diminishes truth and sincerity. If such a state of things actually does follow an effort of improving this art, we must certainly abandon it. Nothing can atone for the sacrifice of truth—no culture, however profound it may be. But upon examination do we find that this art is destructive of truth? It can hardly be supposed. No true art implies a destruction of truth. Those who practice deception by their talk have never learned this art as it should be learned. Speech was not given to man to disguise his thoughts and feelings, nor to justify his wrongdoings, but to give utterance to his thoughts and uphold that which is true.

The art of conversation is closely connected with the improvement of character. An expression of any thought or feeling is one of the surest means of impressing it upon the mind, while silence will tend to subdue it. If then in our conversation we give expression to good thoughts, and suppress the bad, the influence upon us is always good. For example, if we should, in speaking of others, enumerate all their good qualities instead of their faults and follies, it would certainly increase our own charity and suppress that love of gossip which is quite common. Or, if in conversation or debate we grant every just claim to our opponent, and hold in check every sign of our displeasure or resentment that may be rising within us, we accomplish something in gaining self-control.

We also find that the masters of this art are few in spite of the fact that it is the most common method of conveying our thoughts. Many attempt to appear well in print, but give little attention to appear well in conversation. Hence it follows that men and women who might be examples in this sphere are poor talkers. There is perhaps no accomplishment that is more attractive, whether in society or elsewhere, than the ability to converse well.

There is no doubt that this ability is natural to some people. They seem to talk without much preparation. They possess a good command of language and readily express their ideas. It is said that Burke, Fox, Coleridge, and Carlyle were fascinating talkers. Coleridge was able to use such elegant language that his audience seemed wrapped in wonder and delight while he was conversing. On the other hand Dante, Chaucer, Milton, and Dryden were poor conversationalists. Dryden said of himself, "My conversation is slow and dull, and my humor reserved." Baker, speaking about his inability to converse, said, "I am fit for no communication save with the dead." Thomas excused his inability to express his thoughts by saying, "I received my intellectual wealth from nature in solid bars; not in current coin."

Excellence in conversation is, therefore, an ideal worthy to be pursued. Instead of being overlooked it should be considered an important factor in education. No matter in what sphere a person moves, even in the factory or on the farm, this art will prove of great value. A good talker

adorns any circle and fills it with a peculiar charm. This art commands respect and admiration, and is therefore an accomplishment worth striving for. An education without it is incomplete.

In order to become a good conversationalist a well-disciplined and well-furnished mind is necessary. Having something to say a well-trained mind will generally say it well. Although some have naturally a more ready command of language than others, culture must contribute largely to proficiency in the art of conversation. Reading will be a great help in this direction. It furnishes the mind with subjects of thought, and familiarizes it with language to express thoughts. Practice, in this case also, make perfect. It is possible for a poor talker to become a good one. An eminent musician tells us that, "All men can learn to sing;" and so all can learn to converse, perhaps not with excellence, but nevertheless to a certain extent. Having a fair intellect and a thorough education the conversation will be good, and may be even graceful and elegant.

THE TRILOBITES.

A. W. ROHRIG, '03.

The Trilobites form a group of extinct marine animals, and are related to the stock of the higher modern Crustacea; they are very primitive Crustaceans. The sub-class had its origin in pre-Cambrian times. Trilobite remains are very abundant in the oldest known fossiliferous strata, the Cambrian, where they surpass, both in number and diversity, all the other forms of animal life. They continued to be very plentiful in the Ordovician and Silurian, but declined in the Devonian, and the few last survivors are found in the Carboniferous and Permian. Probably there have been more than two thousand species described, distributed among nearly two hundred *genera*. These numbers give us an idea of the differentiation and specialization attained by Trilobites during Palaeozoic times.

CARAPACE. Trilobites were covered or protected on the dorsal side by a hard crust or shield, which is the only protection commonly preserved. Their remains are, hence, readily recognizable by the form and structure of this shield. It is

divided lengthwise by two dorsal furrows, or grooves, into three portions or regions, and on this account the name Trilobite was first given. The central part forms the axis of the animal, and contained the principal organs—the viscera, heart, and chain of ganglia. Transversely this shield is divided into a head-portion, called the cephalon; a series of joints or segments, forming the thorax; and a tail-piece, or pygidium, forming the abdomen.

The test (shelly covering) seldom exceeds one millimetre in thickness, and consists of thin laminae of carbonaceous and phosphatic compounds of calcium, some of which were originally chitinous substances. The laminae are often traversed by minute pores, which give a punctate appearance to the test.

The carapace is somewhat arched or convex, generally elongate-oval in form, rounded at both ends. The length is almost always greater than the width. Very often the same species shows a broad form as well as a relatively larger, narrower one. The former was considered as representing the female, and the latter the male individual. The carapace is often ornamented with spines, teeth, and knobs. These may be of the nature of surface ornaments, or, in the case of spines, may be produced by growths from the genal angles, the ends of the segments of the thorax and pygidium, or the spiniform extension of the pygidial termination.

The carapace does not often end at the margin as a simple lamellar plate, but is turned under and forms a reflexed margin, which is parallel to the outer edge, but is separated from the upper surface by a narrow, partially included, space. This produces the hollow spines from the ends of the segments, the genal angles (gena being name for region between eye and free space of head—forming a triangular area), and the pygidium. In rare instances are the spines solid.

The axis, or middle part, is defined by two longitudinal dorsal furrows extending the whole length of the thorax, and also over more or less of the cephalon and pygidium.

The pleura are the two lateral regions or areas on each side of the axis. Thus there are pleural cephalic, thoracic, and pygidial regions. The name pleuron or pleura is especially applied to the extensions from the axial portion of each free segment.

The cephalon or cephalic shield includes all that part of

the carapace in front of the thorax. It comprises the hypostoma, epistoma, the free cheeks bearing the eyes, the fixed cheeks and the glabella (space between the eyebrows or axial portion of the cephalon). The cephalon is commonly semicircular in form, and is joined along its posterior margin to the thorax. In most Trilobites, the existence of eyes has been demonstrated, though they appear absent entirely in some, and are so imperfectly shown in others that they remained unrecognized for a long time. The eyes are compound, and are elevated above the free cheeks. They may be quite small, or prominent and large.

THE THORAX. In contrast to the individual cranidium, the thorax consists of a series of short, transverse, articulating segments,which vary in number with the genus. Every thoracic segment is divided by the dorsal furrows into a middle portion (axis, tergum) and two lateral divisions (pleura, epimera). The number of thoracic segments varies exceedingly among different genera, beginning with two and running up all the way to twenty-nine. In general there seems to be a sort of mutual relationship between the number of thoracic segments and the size of the pygidium. The segments are few when the pygidium is large, and many when it is small.

THE PYGIDIUM. The abdomen of Trilobites is commonly known as the pygidium, though it is at times called the caudal shield or plate. It is made up of a single piece, with an arched upper surface, upon which may be distinguished regularly a median axis and two lateral parts or pleural limbs, marked more or less distinctly by transverse furrows. Sometimes it bears a marked resemblance to the cephalic shield. The pygidium evidently originated from the anchylosis(immobility of a joint naturally movable) of a number of similar segments. It is often very difficult to recognize the dividing line between the thorax and pygidium, except in disarticulated specimens. Many of the Cambrian Trilobites are conspicuous for their small pygidium and elongated thorax. The outline of the pygidium is most frequently semicircular, parabolic, or elliptical; more rarely it is triangular or trapezoidal.

THE VENTRAL SIDE. This is commonly inaccessible for purposes of observation, since, as a rule, it is so firmly attached to the rock that the organs, though present, can not be exposed by the ordinary methods. Moreover, the appendages

and ventral structures are so thin and delicate that the most favorable conditions are necessary for their preservation. For this reason, great uncertainty has prevailed regarding the presence and character of the legs and other appendages. By far the larger number of Trilobites show only the vacant hollow space beneath dorsal shell. This common condition of the fossils led Burmeister, in 1843, to the assumption that all organs on the lower side were soft and fleshy. Previous to this, however, Linnaeus, in 1759, described what appeared to be antennae, and Eichwald, in 1825, announced both antennae and legs. Through the investigations of Walcott (1875-94) a number of problems have been settled as to the character of the ventral side. According to these investigations, Trilobites possessed a thin, external, ventral membrane attached to the reflexed margin of the cephalon, the thoracic segments, and pygidium. It was supported by transverse processes, which became calcareous with age, and to these the feet were attached. The intestinal canal is located beneath the axial lobe, within the visceral cavity.

Paired Appendages. All segments of the cranidium, thorax, and pygidium, except the anal segment, carry paired appendages, which are all two-branched save the anterior pair. The anterior antennae, or antennules, are attached at the sides of the hypostoma. Besides the antennules, the cephalon bears four pairs of pediform, two-branched appendages, with large gnathobases serving as chewing organs.

Habit. In the absence of any closely allied recent forms it is difficult to reach definite conclusions respecting the manner of life of Trilobites, except such as are based upon their organization and mode of occurrence. They were marine animals, since their remains are found only in salt-water deposits associated with typical oceanic forms. Some species are plentiful in lime deposits and reef-building corals, which evidently did not live at any considerable depth; other forms seem to have been bottom crawlers, frequenting muddy or sandy bottoms; again, others lived partly buried in soft mud. Many species indicate, from the absence of organs of sight, a comparatively deep-water habitat. The structure of the appendages of many was likely such as to permit both swimming and crawling, restricting them neither to the shore nor to the bottom. This, possibly, explains why the same species occur in entirely different sediments.

Power of Enrollment. The bodies of most Trilobites were capable of being rolled up completely. In the enrolled condition the margin of the pygidium or abdomen is closely applied to the doublure of the head, entirely concealing the lower side of the body. The thoracic segments overlap, admitting of more or less motion upon one another. Some forms appear to have possessed the power to but a limited degree.

Ontogeny. Minute spherical or ovoid fossils associated with Trilobites have been described as possible Trilobite eggs, but nothing is known of the embryonic stages of the animals themselves. The changes taking place during the growth of an individual are chiefly the following: Elongation of the body through the gradual addition of the free thoracic segments; translation of the eyes, when present; modification in the glabella; growth of the free cheeks, and final assumption of the mature specific characters of the tail-piece and ornamentation.

Morphogeny. During the protaspis stage, several molts take place ere there is a complete separation of the pygidium or the introduction of thoracic segments. These bring out various changes, namely, the stronger annulation of the axis, the appearance of the free cheeks on the dorsal side, and development of the abdomen by the introduction of new appendages and segments, as indicated by the additional grooves on the axis and limb. In the earliest or Cambrian genera the protaspis stage is by far the simplest expression of this period to be found. In the higher and later genera, the process of acceleration or earlier inheritance has pushed forward certain characters until they appear in the protaspis, thus making it more and more complex.

In some the eyes are first visible on the margin of the dorsal shield after the protaspis stages have been passed through, and later than the appearance of the eyelines; but, in others, through acceleration, they are present in all the protaspis stages, and persist to the mature condition, moving in from the margin to near the sides of the glabella. Progression in these characters may be expressed, and in so far taken for general application among adult forms to indicate rank, as follows:

(1) Absence of eyes; (2) eyelines; (3) eyelines and marginal eyes; (4) marginal eyes; (5) submarginal eyes; (6) eyes near the pleura of the neck segment.

The growth of the abdomen is very considerable through the protaspis stage. As first it is less than one-third the length of the dorsal shield, but by successive addition of segments it soon becomes nearly one-half as long. In some genera it is completed before the appearance of the free thoracic segments. An interpretation of these facts, to apply in valuing adult characters, would indicate that a very few segments, both in thorax and abdomen, may be evidence of arrested development or suppression. On the other hand, the apparently unlimited multiplication of thoracic and especially of abdominal segments in some genera is also to be considered as a primitive character. Genera having a constant number of thoracic segments, accompanied by other characters of a high order, undoubtedly represent the normal Trilobite type.

Position in the Zoological System. Since Trilobites have been made the subject of special study, they have been commonly classed with the Crustacea. Quite a number of naturalists, however, still divorce the Trilobites from the Crustacea, and ally them with the Arachnids. It is a fact that Trilobites show the clearest evidence of primitive Crustacean affinities.

As to the rank of the Trilobites in a classificatory scheme there is also much diversity of opinion. They have long been regarded as an order of Crustaceans, but any attempt to include them in this way under higher groups results in such looseness of definition as to render these divisions of little value. The present state of knowledge concerning Trilobite structure and development is in favor of assigning them nothing short of the rank of a sub-class.

In nearly every particular the Trilobite is very primitive, and closely agrees with a theoretical Crustacean ancestor. Its affinities are with the known sub-classes of the group, especially their lower orders, but its position is not intermediate. The more primitive characters are summarized as follows:

(1) They are all free marine animals; (2) they have a definite configuration; (3) the larva is a protonauplius-like form; (4) the body and abdomen are richly segmented and the number of segments varies; (5) the head is typically pentamerous; (6) the thorax and abdomen are always distinct, the number of segments in each being variable; (7) all segments, except the anal, bear paired appendages; (8) all appendages, except antennules are two-branched; and (9) the coxal elements of all limbs form gnathobases, which become organs of chewing on the head.

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Editorial.

As the basket-ball season at Muhlenberg has ended for this year it is proper to say a word or two in review of it. On the whole the season has been a successful one. True we lost more games than we won, losing six and winning only four, but still, the season can be considered successful. When we met defeat it was always at the hands of a very fast team. Jefferson Medical and Lafayette each beat us twice; Swarthmore and George School each once. Jefferson's team was composed of tall, strong, heavy, experienced players, and there is no disgrace in being defeated by them. Lafayette's reputation is well known; and yet their second victory came at the end of so close a game, score 13 to 12, that it was almost as glorious for us as for them. They were well scared, anyway. With Swarthmore we split even, each winning one game. George School has never been beaten on her own floor and Muhlenberg was not able to break that record. We need not be ashamed of these defeats.

Let us look for a few particular causes; let us see where the other fellows excelled. The floors Muhlenberg was compelled to play upon when away from home were, in most cases, inferior to Lyric hall. They were smaller, differently shaped floors, often encumbered with gymnasium apparatus and built with very high ceilings which made it possible for those accustomed to them to throw goals from any part of the floor. Our boys, used to a more scientific game of passing, more room to work in and more strategy in working the ball close enough to the basket to shoot, were at a great disadvantage on such a floor. We seem to have been, at times, deficient in goal-shooting ability. Credit was frequently given us for playing a better passing game than our opponents—but we were not so good at shooting. While a team which can not pass is nowhere, still a team of mediocre passers and brilliant goal throwers will beat a team of brilliant passers but mediocre goal throwers pretty nearly every time. This inability to put the ball through the basket, which seemed to affect our boys occasionally, was due partly to that elusive, incalculable element, "hard luck;" also to lack of practice and once in a while, to a tendency toward individual play which tempts a man to take half a chance of throwing a basket himself instead of passing to a comrade who has a whole chance.

Let no one, reading the first part of this article, conclude that Muhlenberg's basket-ball record for this season is one of defeats only. We mention our disappointments and faults first; our glories and triumphs later. One game was won from each of Layafette, Franklin and Marshall, Albright, and Swarthmore. Lafayette was beaten in a desperately fought game by a score of 13 to 10. Franklin and Marshall came here determined to win that they might report a victory at their alumni dinner held at the Hotel Allen, Allentown, on that evening. They were disappointed. Muhlenberg won, 26 to 17. Albright was overwhelmed 45 to 18. Swarthmore started out very strong and the score at the end of the first half was 19 to 8 in her favor. During the second half our boys played as they never played before, and won out, 30 to 19. This game is unique, because, while Muhlenberg scored 22 points in the second half, she did not permit her opponents to score one. We repeat, the season on the whole was a successful one and Muhlenberg is very proud of her team.

Financially, the season was not so successful as had been hoped. The combination of bad weather on two evenings when games were played here and insufficient support by the students wrecked the hopes of the management. The attendance by students was better this year than ever before, but it was not what it should have been. There are still a number of students who have never seen a game of basket-ball in their lives. When an institution is just entering the field of Athletics, and „Aller Anfang iſt ſchwer," the good will and enthusiastic co-operation of every student is especially necessary. We had a good team, which deserved support. Let us hope that in the future every student will feel himself under obligation to attend as many games as he possibly can.

May the record at the end of the base-ball season be such that we can rejoice as much.

Personal and Local.

Base-ball.

Past—skating and sleighing.

Present—spring and spring-fever.

Future—Easter vacation.

Paul Neff's new crop of hair promises to be a good one.

Trexler, '03, suffered for several weeks on account of sore eyes.

Yerger, '03, has again changed his place of boarding. What is the reason, Orlando? Is it the waitress?

Mc Collom, ex-'04, of New York City, visited friends at college on the 10th of February.

Kunkle, '04, taught school for several days during last month.

Sophronia elected the following officers: President, Shalter, '03; Vice-President, C. Smith, '04; Clerk, Barba, '06; Corresponding Secretary, Renninger, '06; Critics, Neff, '03, and Shimer, '03; Chaplain, Karkau, '06; Pianist, Holter, '06; Monitor, Kline, '03.

Flexer, '00, visited friends in college on the 4th of March.

Miller, '02, spent several days in Allentown during February.

Griesemer, '04, attended the Sunday-school Convention held at Bangor on the 23rd of February.

Spohn, '05, spent several days at his home by reason of the death of his aunt.

Dr. Ochsenford was unable to meet his classes for several days, on account of sickness.

Dr. L. (in zoology): "What is the easiest way to kill a bug?"

Laros, '06: "Tramp on it."

Hudders, '06 (in algebra): "How do you get rid of this equation?"

Reninger, '06: "Cut it out."

1st Soph.: "What word is derived from *fresco?*"
2nd Soph.: "Freshman."

Keller, '04, sat eleven times for his Junior photograph and then selected three sittings in which he claims he looks like a senator, a congressman, and a "boodler."

Freshman: "What are the last teeth a man gets?"
Junior: "False ones."

Dr. W.: "How did the Egyptians keep their animals?"
Peters, '06: "They stuffed them."

Miller, '03, instead of a pupil has a Fem. Sem. student in his eye.

Miller, '04, contemplates writing a book entitled "How to treat your wife."

Barndt, '03, our base-ball captain; is looking for a book which is known as "The Rise and Fall of the Umpire."

At a recent meeting of the Advisory Board—which consists of the Rev. Prof. S. E. Ochsenford, '76; Joseph P. Shimer, '91; Arthur G. Beck, '00; Charles W. Webb, '03; and Lawrence Z. Griesemer, '04—Messrs. Mervin J. Wertman, '03; Harry W. Shimer, '03; Francis E. Reichard, '04; George W. Sherer, '04; Winfield P. De Long, '05; Frank Reiter, 05; E. M. Beck, '06; and Robert Ochs, '07, were granted permission to wear the foot-ball "M."

Dr. S. (hearing what might, by a great stretch of courtesy, be called music): "That isn't our band man, is it? You know we have a little German band in the building."

Dr. S. (in Greek): "The ancients thought that the earth had the shape of a κιών. What is that, Mr. Roth?"

Roth, '03: "A dog, I think."

(Imagine a dog-shaped earth.)

Our Alumni.

'69. Rev. R. F. Weidner, D.D., L.L.D., President of the Chicago Lutheran Theological Seminary, is chairman of the Educational Committee of the General Council of the Lutheran Church of North America.

'71. At the last meeting of the Luther League of St. Peter's English Lutheran Church of Philadelphia, Rev. J. F. Ohl, Mus. D., made an address on "Inner Missions."

'72. At the recent city election Rev. John A. Schaeffer was elected a School Director of Allentown, Pa.

'73. Rev. G. H. Gerberding, D. D., of the Chicago Lutheran Theological Seminary, contributes an article on "Two Heresies" to a recent number of *The Lutheran*. Dr. Gerberding is engaged in the preparation of a "Life of Dr. Passavant." We clip the following recommendation of Prof. Gerberding's book from *The Lutheran*: "The Eastern Schuylkill Pastoral Association have taken up the study of pastoral theology, using Dr. Gerberding's 'Lutheran Pastor' as a guide. One of their number writes: 'We find it exceedingly instructive, helpful and stimulating. The brethren unite in recommending this most excellent book to other associations of like nature.'"

'75. Rev. C. H. Hemsath, of Washington, Pa., is superintending the building of the mission church in San Juan, which the Porto Rico Mission Board is now engaged in erecting.

'77. Rev. W. J. Bieber, of Hellertown, Pa., read an able paper on "What Constitutes Success in the Sunday-school?" before the Annual Sunday-school Convention of the Allentown Conference, held at Bangor, Pa., Feb. 23d, 1903.

'77. A recent number of *The Lutheran* contains a very interesting article on "King Oscar II. of Sweden-Norway," from the pen of Rev. Prof. John Sander, of St. Peter, Minn.

'79. The Mauch Chunk *Daily Times* in its issue of Saturday, says: "Judge Frank M. Trexler, who presided over Court here this week, made a most favorable impression. To the layman Judge Trexler appeared as a keen jurist and dignified gentleman. The members of the local bar, engaged in trying the various cases heard, characterize Lehigh's new Judge as a man of thorough knowledge of the law, intelligent in comprehension and quick discernment, eminently fair and prompt in his rulings and altogether a very careful, competent and able jurist. Lehigh will do well to throw party politics to the dogs when it comes to electing a Judge, and continue Judge Trexler in the office he fills so acceptably."

'80. The annual report of St. John's Church, Wilkes-Barre, Pa., Rev. J. F. Beates, pastor, shows substantial progress during the year. It has raised for all purposes the sum of $4109.96, and is making another effort similar to that of last year to further reduce its indebtedness. A very successful and high-class sacred cantata was rendered recently. The three churches, St. John's, Christ's, and St. Paul's, are preparing to bring the work and needs of Muhlenberg College before the Lutheran public of this city.—*The Lutheran.*

'80. At the recent Sunday-school Convention of the Allentown Conference, Dr. George T. Ettinger read a paper on "Sunday-school Proselyting."

'80. Rev. S. B. Stupp, Wheeling, West Virginia, has been elected secretary of the newly-formed Lutheran Pastors' Association of Wheeling.

'81. Hon. Joseph W. Mayne, one of the three representatives of Lehigh County in the Legislature of Pennsylvania, has been appointed private secretary to Hon. M. C. L. Kline, '74, Congressman from the Berks-Lehigh District.

'81. Rev. Charles E. Sandt, of Allentown, Pa., is engaged in buying up cement lands for a large corporation.

'82. Rev. Edwin Lunn Miller, of Williamsport, Pa., has

accepted, we understand, a call from the Lutheran Congregation in Boston recently served by Rev. Edwin F. Keever, '86, now of Catasauqua, Pa.

'83. We quote the following criticism of Dr. W. A. Sadtler's new book, "Under Two Captains," from *The Lutheran* of a recent date: "This interesting story, which appears in the form of an autobiography, may well be styled both a romance and a history. What adds a two-fold interest to the story is the fact that its hero, Col. J. J. Lehmanowsky, was one of Napoleon's most trusted fighters, and that he spent his voluntary exile in America as preacher of the Lutheran faith in Indiana and neighboring States, having been ordained at the age of 63. He lived for a time in Philadelphia, where he no doubt attended old Zion's Church, at that time under the spiritual care of Dr. Helmuth.

The author has dedicated this work, as he states, 'To one who once welcomed the hero of this tale to the refined hospitality of a truly Christian home,'—meaning his mother. It is most fitting that a character at once distinguished and unique, the companion and confidant of Napoleon and his greatest Marshal, Ney, and afterwards a faithful soldier under a still greater Captain, should be rescued from oblivion by one whose mother, still living, had the pleasure of once showing him kindly hospitality. For fuller information as to the leading facts of his life we refer the reader to Rev. M. L. Wagner's sketch, as it appeared in *The Lutheran* of January 1st.

The story, it is needless to say, is written in good English style and has a romance about it that will attract a large class of readers to whom the ordinary biography, however distinguished its subject, has few charms. His description of the horrors of the inquisition, as disclosed by the capture of one of its seats in Spain, of Napoleon's famous retreat from Moscow, and of the fatal battle of Leipsic, which the author rightly regards as the crushing blow which made Waterloo possible, are vivid, and recall quite graphically the accounts of war and conquest in which the average student was wont to delight when at school. What will probably surprise most readers and cause a skeptical shaking of the head is the author's description of Marshal Ney's escape to America, and his death and burial in North Carolina, instead of his

execution in Paris, as historians such as Guizot and others affirm—though the statement that he spent his last years in America is not new.

This book of Professor Sadtler's is a distinct departure in character from the host of books that have issued or are issuing from the pens of Lutheran pastors. As a rule, works on doctrine, church history and the like have held the field to such an extent that one almost feels surprised to learn that an English Lutheran pastor has dared to venture into a domain that has thus far been practically untouched. The author has led the way into what may be said to be, for Lutherans, an unfamiliar field—i. e., the writing of books in the form of popular fiction, whose background is some interesting bit of Lutheran history, and whose spirit and character have a decidedly Lutheran caste. There is no reason why the life and labors of such pioneers as Muhlenberg, the Henkels, Walther, Esbjorn and others might not be woven into some fictional fabric that would acquaint our American youth with the piety, heroism, and self-sacrifice of those worthies, and at the same time reproduce, in realistic form, the life of those pioneer days. It will be generally conceded, we think, that thus far too little has been done to clothe our rich spiritual heritage as a Church in the garb of modern popular literature. Besides, we have contracted the field of our usefulness by placing the Lutheran label too prominently on our literature and addressing ourselves to Lutherans only. Prof. Sadtler has made a commendable beginning in the right direction and it is to be hoped that others will follow."

'84. The thirty-fourth Convention of the Lutheran Liturgical Association met in the First English Lutheran Church, Pittsburg, on January 26th, at 2 p. m.

The first paper on "The Function of the Minister in Divine Worship," was prepared by the Rev. Prof. Elmer F. Krauss, of Chicago. It was a succinct description of the way the pastor of a congregation should perform his part in conducting the services of the sanctuary. The general drift of the paper was that much of the effect depends upon the "little things" so that nothing may detract, from the service.—*The Lutheran.*

'84. The Rev. G. M. Scheidy, late of Allentown, Pa., was

installed pastor at Williamstown, Pa., on January 3d, 1903, Rev. Dr. E. J. Wolf officiating.

'86. Rev. E. F. Keever, pastor of Trinity Lutheran Church, Catasauqua, last evening delivered an interesting address on "Home Missions of the Lutheran Church," in St. John's Lutheran Church, this city. The speaker was a missionary for a number of years, having charge of fields extending from Seattle to Boston, and is thoroughly conversant with the conditions and needs of the mission field. He made a plea for more liberal support in the cause, presenting a side of the life of the missionary worker but seldom thought of by the members of large and flourishing congregations. He said that the system of paying missionaries should be changed so that he could receive money more frequently and more liberally. "A missionary," he said, "should be required to learn a trade so that he could help to "support himself when not attending to the duties of the mission. The rabbis were obliged to learn a trade. Christ had a trade and the disciples were men with a craft. A plan such as was followed by the old schoolmasters, that of boarding around with the members of the congregation has been suggested, but it is not thought a good one. A good faster and a good worker do not go well together."

Rev. Keever said that young men receiving education in seminaries for work in the mission field should get more practical work. The candidate for the foreign field and the student taking up studies for the home field are made over the same last, receiving the same course of instructions. The practical instructor is missing and the minister enters the field as an entire stranger to the demands and conditions of the surroundings. A collection was taken up, the proceeds of which will be devoted to home missions.—Allentown *Chronicle and News.*

'86. Rev. John F. Nicholas, D.D., of Philadelphia, yesterday lectured in the Lyric Theatre at the Y. M. C. A. meeting on the subject, "The Test of Character." The Crescent Ladies' Quartet sang several special selections. Rev. J. H. Raker, superintendent of Topton Orphans' Home, offered prayer. Rev. Nicholas said in part:

"Every man coming to these meetings has a certain impulse, and it is for him to carry further the ideas gained and

our lights should not be hid under a bushel. Our little systems have their day.

"Before Paul could give us his writings it meant seventeen years of exile. Christ's life ended on the cross. There is nothing worth having that does not require exertion. One is a hero when he overcomes difficulties. All our sorrows and disappointments are but the hills which help us to mount."

He pictured the trial and crucifixion of Christ in glowing language and said: "The riddle of Job, why the righteous shall flourish and the good shall be burdened, is still unsolved. Look at those who were closest to Christ. St. Matthew was slain with the sword. St. Luke was hanged upon an olive tree in Greece; St. John, who gave us three epistles and revelations, was thrown into a caldron of oil, but died a natural death. St. James was crucified and the earlier workers had their crosses. The heroes of the church and state are many; strong sons of God and immortal love.

"'The golden evening brightens in the west;
Soon, too, faithful warriors, comes the rest.'

"Job lost all, yet after that received twice as much as he had before." He related the various trials of Paul and gave God's design.

"This spiritual nature of us must rise up into the liberty of the sons of God. The crown of thorns goes with the purple robe."

He reviewed the Ten Commandments and recited how these are daily being broken. God tried to make men happy by giving them law, but the laborers in the vineyard were not satisfied to labor under their master, so God sent his own Son. The fiery trials make the golden Christian. "In the Cross of Christ I Glory!"—Allentown *Morning Call.*

'87. Rev. J. W. Richards, pastor of Christ Lutheran Congregation, Lancaster, Pa., was tendered a reception by his people in honor of the tenth anniversary of his pastorate.—*The Lutheran.*

'89. Holy Trinity Congregation, Greenville, Pa., at the annual congregational meeting held Dec. 27th, voted a $200 increase in the yearly salary of their pastor, Rev. F. C. Oberly. While congratulating Brother Oberly and his people on this good work, we might intimate that there are sundry and vari-

ous other pastorates which would do only what is right, by following the example of the Greenville congregation.

'91. The English Lutheran Church of the Redeemer rendered "The Story of the Christ Child," by Steimle & Schmauk, at 5 p. m. on Christmas Day to a crowded and interested congregation. The pastor, Rev. M. J. Bieber, was tendered a well-filled purse from the congregation, Dr. Van Alstyne being the spokesman, and the annual offering for Foreign Missions was almost double that of last year, which up to that time had been the largest in the congregation's history. At the suggestion of a friend of the congregation the walls of the church were recently frescoed. The expenses were met by three members of the congregation and by one of the church organization. The person who proposed the project is a painter and donated his work. Such interest is praiseworthy. The contribution of this congregation to missions during the past year was $1.16 per capita.—*The Lutheran.*

'91. Joseph P. Shimer has been elected Treasurer of the Clover Club, of Allentown, Pa.

'93. Roderick E. Albright, M. D., has been elected a School Director of Allentown, Pa.

'93. Rev. P. George Sieger has moved to 503 West Chestnut Street, Lancaster, Pa. Mr. Sieger has recovered from a severe attack of sickness.

'96. The Sunday-school of Trinity Evangelical Lutheran Church, Mt. Joy, Pa., W. Penn Barr, pastor, adopted the Graded System as published by the General Council, Jan. 4, 1903.

'96. Rev. G. W. Genzler, of Selinsgrove, Pa., was the recipient of many Christmas gifts—a gold watch, money and eatables—from his three congregations.

'96. On Sunday evening, Dec. 21st, in spite of the heavy downpour, the chapel of the Church of the Incarnation, Brooklyn, N. Y., William Steinbicker, pastor, was filled to its capacity. Not only the members, but a large delegation from the Ladies' Aid Society of Christ Church, Pastor Knabenschuh, composed the audience. This delegation was in itself a surprise, but

brought with them a still greater surprise—a beautiful communion set. After the sermon, the pastor acknowledged the gift and in a few appropriate words expressed the thanks and appreciation of the congregation to the visiting ladies. This congregation is now one year old. It has a membership of 38, two having died within the year. The Sunday-school, which uses the Graded System, numbers 90. A class of ten catechumens is being instructed and prepared for confirmation. On Christmas Day at both the early service and at the chief service, the boy choir rendered its first special music. During this first year a very desirable corner lot 100 feet by 100 feet has been secured. The cottage on the lot is used both as church and parsonage. The field is good and constantly growing better. There is no doubt that within a reasonable time a good congregation may be built up there.—*The Lutheran.*

'96. Rev. Marvin H. Stettler, of Reading, Pa., was presented by his St. Paul's congregation with an oak bookcase, and a purse containing a handsome sum of money.—*The Lutheran.*

'97. Rev. William H. Fehr, has moved to 1827 Locust Street, Pittsburg, Pa.

'97. Rev. W. F. Heldt, of Girardville, Pa., received a unanimous call to St. Paul's Lutheran Church, Summit Hill, Pa. On New Year's Day his congregation unanimously declined to accept his resignation, which induced him to decline the call and remain in his present field of labor.

'98. The new building of Trinity Church, Manoa, Pa., Rev. H. F. Hehl, pastor, was consecrated last Sunday afternoon. The consecratory sermon was preached by Rev. S. Laird, D. D., of Philadelphia, and the services were conducted by the pastor and Rev. I. C. Hoffman, president of the Philadelphia Conference. A program of special services is announced, continuing throughout the Lenten season.

'98. At the request of several Lutherans who moved to Perth Amboy, N. J., from the bounds of the Wilkes-Barre Conference, the Rev. E. J. Keuling, of Weatherly, Pa., was selected to visit the place and ascertain whether a sufficient number of Lutherans were there to effect an organization.

To his pleasant surprise he found so many of our household of faith that a grand rally meeting was arranged for December 10, 1902, at which meeting addresses were made by the Revs. Keuling, Rehrig, Waters and Schlenker. The meeting was held in the Danish Lutheran Church, at which 43 communicant members were present. The meeting was a very enthusiastic one and all expressed a desire to effect an organization. In pursuance of this the Rev. E. J. Keuling again visited the place, and after a more thorough canvass held services both morning and evening, and in the afternoon organized a Sunday-school with 23 members. Prof. Lewis A. Ink was elected superintendent. At the morning service there were 23 in attendance and in the evening 52. The following night a meeting was held at which an organization was effected under the title of Grace English Evangelical Lutheran Church and officers were elected. On January the 18th, the Rev. Mr. Waters preached, and on January the 25th the Rev. Mr. Schlenker preached. After the evening services an election was held, at which the Rev. E. J. Keuling was unanimously elected and a call extended.

What is most gratifying in this movement is the fact that the congregation will be self-sustaining from the very beginning, having offered their chosen pastor $720 per year. It is the earnest hope and prayer that the brother may see his way clear to accept the call from this promising young congregation. It is the universal sentiment among all who are acquainted with the facts that few congregations have started under such hopeful conditions and we predict a prosperous future for the new enterprise.—*The Lutheran.*

Athletics.

On February 11th Muhlenberg easily defeated Albright College in Lyric Hall, Allentown, by the large score of 45 to 18. The visitors were out-classed in every part of the contest, but deserve the credit of playing a gentlemanly game. The line-up:

MUHLENBERG.		ALBRIGHT.
Rehrig	forward	Erdman.
Krieble	forward	Smoyer.
Moyer	center	Haverstick.
Specht	guard	Pifer.
Griesemer	guard	Patterson.

Field goals: Rehrig, 9; Specht, 7; Griesemer, 5; Moyer, Haverstick, 5; Smoyer, 2; Erdman.

Goals from offence: Rehrig, 1; Erdman, 2.

Time of halves: Twenty minutes.

Referee: Keiser.

MUHLENBERG, 30; SWARTHMORE, 19.

Muhlenberg defeated Swarthmore in Lyric Hall on February 18th. The visitors played a good game during the first half, and as Muhlenberg's defensive work was rather weak, the score at the end of the first half was 19 to 8 in favor of Swarthmore. Our boys played all around Swarthmore in the second half and easily scored twenty-two points while their opponents failed to score one. The line up was:

MUHLENBERG.		SWARTHMORE.
Krieble	forward	Sensenderfer.
Rehrig	forward	Price, Sinclair.
Moyer	center	Lukens, Lippincott.
Specht	guard	Wilson.
Griesemer	guard	Palmer.

Field goals: Rehrig, 3; Specht, 3; Moyer, 5; Krieble, 2; Sensenderfer, 4; Price, 2; Lippincott, 2; Palmer.

Goals from offence: Rehrig, 4; Price, 1.

Time of halves: Twenty minutes.

Referee: Dorney.

MUHLENBERG, 16; GEORGE SCHOOL, 31.

Muhlenberg lost to George School at George School on February 21st. As several of our good players were unable to play on that day, and as George School has not been defeated on their own floor, the cause of our defeat can easily be accounted for. The Quakers gave our boys a warm reception, and treated them with that same spirit of hospitality which was a characteristic of old Father Penn's treatment of the Indians. The line-up:

MUHLENBERG.		GEORGE SCHOOL.
Dorney, (Capt.)	forward	Farquhar.
Krieble	forward	Clement.
Moyer	center	Penneck.
Griesemer	guard	Thomas.
Keiser	guard	Hibberd.

Field goals: Krieble, 4; Dorney, Moyer, Griesemer, Farquhar, 5; Clement, 5; Penneck.

Goals from offence: Farquhar, 9; Krieble, 2.

Referee: Rutschman.

MUHLENBERG, 12; LAFAYETTE, 13.

Muhlenberg lost the third of a series of games with Lafayette on February 25th in Lyric Hall. As this was the championship game, it was hard fought from start to finish. The first half closed with the score of 3 to 2 in favor of the visitors. Muhlenberg's team and floor work was excellent and easily out-classed their opponents in that respect, but Lafayette excelled in goal throwing. The line-up was:

MUHLENBERG.		LAFAYETTE.
Dorney, (Capt.)	forward	Richter.
Rehrig	forward	Canning.
Moyer	center	Parsons.
Krieble	guards	W. Haldeman, (Capt.)
Griesemer	guards	E. Haldeman.

Field goals: Dorney, Rehrig, Griesemer, W. Haldeman, Canning, Parsons, 4.

Goals from offence: Rehrig, 6; W. Haldeman.

Time of halves: Twenty minutes.

Referee: Lutz.

Muhlenberg's second team won two victories from the Keystone State Normal School. The first game was played at Kutztown, the second in Lyric Hall. The line-up:

FIRST GAME.

MUHLENBERG 2ND, 21.		K. S. N. S., 10.
Haines	forward	Jones
Swank	forward	Ruch
Deibert	center	Huff
Griesemer	guard	Moyer
Shalter	guard	Shirk

Field goals: Haines, Greisemer 3; Deibert, 3; Swank, 3; Jones, 4; Shirk.

Goal from offence: Griesemer.

Time of halves: Fifteen minutes.

SECOND GAME.

MUHLENBERG 2ND, 59.		K. S. N. S., 16.
Haines	forward	Jones
Swank	forward	Ruch
Deibert	center	Huff
Specht	guard	Moyer
Shalter	guard	Shirk

Field goals: Haines, 2; Deibert, 6; Specht, 11; Swank, 10; Jones, 5; Huff, 3.

Goal from offence: Specht.

Time of halves: Twenty minutes.

Referee: Griesemer.

Book Review.

"COUNTRY LIFE." By James Clinton Curtis. Harpers & Co.

In one of those genial books which, in days gone by, Mr. Curtis contributed to the world's stock of literature, there is recorded a lively dialogue between Urbs and Rus, producing the respective merits of city and country life.

The book is one of considerable interest because of its subject matter, it's conversational style, and its portrayal of real life. The author handles his subject with such skill that the reader will be charmed by his wit, humor, and manner of contrast.

"You must find it very annoying to be tied to exact hours of trains and boats," says Urbs to Rus.

"Every choice has its inconveniences, undoubtedly," responds Rus, "but I concluded that I preferred fresh air for my children to the atmosphere of sewers and gas factories, and I have a prejudice for breakfasting by sunlight rather than by gas," etc.

The old familiar argument we have heard so often respecting sidewalks and mosquitoes, street cars and malaria are all rehearsed and summed up in the reflections to those intending matrimony and thinking of a country home, that there are some serious objections to a country residence.

We must give the author great credit for his wise insight into human nature and for his knowledge of the innate desires of man. The reader who is interested in this subject will do well to read such a book, and we would recommend this book, and in addition such books as "The Simple Life," by Charles Wagner; "The Battle with the Slum," by Jacob Riis; E. P. Roe's "Nature's Serial Story;" or the article by Dr. Arnory H. Bradford on "The Suburban Church."

Throughout the entire book the author has constantly kept in mind the conveniences of rural life and the means for its enjoyment and how these means have multiplied in the last decade. It is our misfortune that the author has forgotten to record for us his impressions of the country club. We are reminded of the growth of this popular society by Mr. Frank G. Arnett, writing in *Munsey's* for July:

"The country club is essentially American. In Britain

it is not needed. On the continent of Europe it is not wanted. Even with us its evolution is the history of only a few years. It has come into existence only since we have learned to play."

The author is constantly illustrating how much richer and fuller is the life of our simple country friend with his limited wants, as compared with the king upon his throne with his great retinue of servants and a goodly company of guests; and how different from the noise and bustle, the wear and tear of city life.

It is for him who lives in the country, and has the power of appreciating, that nature spreads each day a new panorama, an open book to his trained eye. There literature takes him into that close companionship with her choicest spirits for which we often lack time. Art is all about him at sunrise and sunset. Science is his handmaid and does him service at every turn. He is at once the instrument and the commander of natural forces, a king in his own domain, a man in his proper environment. He drinks to the full the cup of life, while the dweller in town must be satisfied with its shadows.

Exchanges.

Very many of the exchanges which we received heretofore have failed to reach us, and, consequently, we have been deprived of the enjoyment of a large quantity of literary matter and college opinion. We hope that they may make their appearance in time for our next issue.

The "Washington's Birthday Number" of the Georgetown College *Journal* is interesting as well as instructive. The poems on "Washington" and "The Spinners" are of a high standard.

"Internationalism, the Present Tendency" and "Punctuality as a Factor in the Achievement of Success" in the Manitou *Messenger* are articles which deserve special mention.

A very good oration on "The Policy of Bismark" appears in the *Midland*.

"A Critical Estimate of Chaucer's Poetry" and "Robert Browning's Religion" in the *Elizabethan*, are articles worth the time taken in reading them.

The *Minnesota Magazine* is a welcome visitor on our desk. We read with much interest and pleasure the article on "An English University."

"A Defective Ideal," published by the Roanoke *Collegian* is a fine article. The writer claims that character is to be regarded as the true end of education and not money-making power, as is the case with a great many people at the present day. Also, while secular schools are not wholly devoid of wholesale moral influences, still, in order that character may not become secondary to commercialism, it becomes necessary to establish a larger number of our Christian schools.

"I see Blank has stopped college."

"Yes, he made the foot-ball team, and that was his undoing. He was half-back in mathematics, full-back in chemistry, and about a quarter-back in everything else on his card. Besides, he refused to tackle back-work, so there was nothing for the faculty to do but to send him to the side lines."—*Ex.*

"Dan Cupid is a marksman poor,
Despite his love and kisses;
For while he always hits the mark
He's always making Mrs."—*Ex.*

A Unique Latin Exercise:—A Japanese at a High School in New York wrote the following as an exercise in Latin versification:

Boyabus kissibus sweeti girlorum,
Girlibus likibus, wanti somemorum,
Papibus seeibus, slapi girlorum,
Kickibus boyabus outi doorum
Thenibus boyabus limpi homerum,
Girlibus cryibus, kissi nomorum.—*Ex.*

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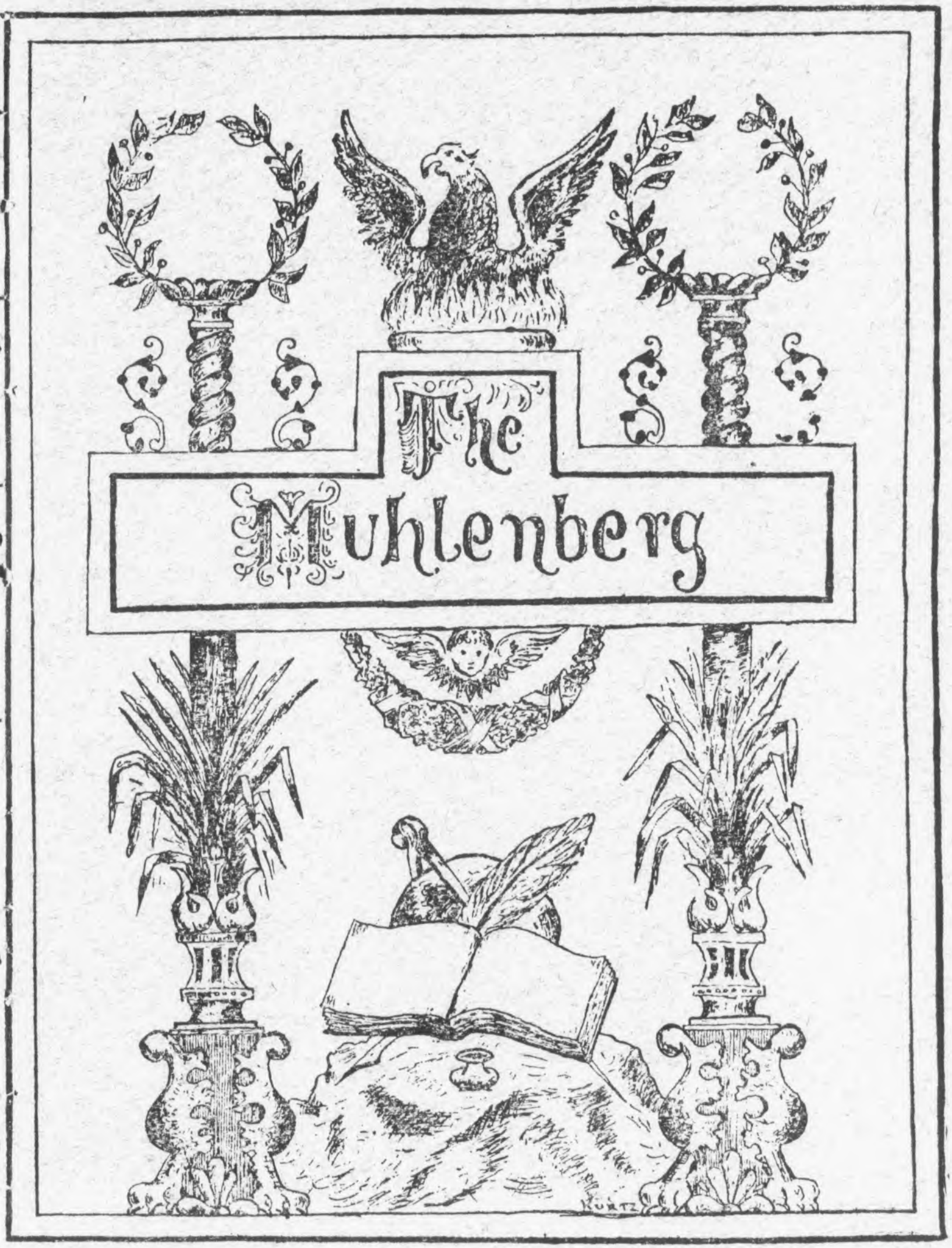

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Contents.

In Lovely June, ... 219

The Bible and Natural Science, . . . 219
W. R. Whitehorne, Ph. D.

Petroleum and the Oil Trust, ... 223
Alvin E. Youse, '03.

A Haunted House, ... 228
Arthur L. Smith, '03.

Editorial, ... 235

Personal and Local, ... 236

Our Alumni, ... 237

Athletics, ... 246

Book Review, ... 246

Exchanges, ... 248

THE MUHLENBERG.

"Literæ Sine Ingenio Vanæ."

Vol. XX. ALLENTOWN, PA., APRIL, 1903. No. 8.

IN LOVELY JUNE.

The distant hills, in verdure clad,
Bespeak the gem of peace;
Since nature's God in nature is,
In man, in stone, in trees.

The flowers bloom, their richest don,
The fields in silence say:
"Consider Him who loveth us,
Who made the night a day."

The babbling brooks with laughter sing
The praises of His name;
Yet hearts so cold, as hard as stone
Rebel to do the same.

The merry-making birds come back,
To make our hearts attune
With God-inspired feelings wrought
By lovely days in June;

When Spring with tripping toe rebounds
To vivify the Fall,
When Christ with gladsome Gospel comes
To free, to save us all.——, '04.

THE BIBLE AND NATURAL SCIENCE.

W. R. WHITEHORNE, PH. D.

It is, by many people of the present day, so often supposed that the teachings of Holy Writ are diametrically opposed to those of science in general and geology in particular, that it may be of interest to consider a few of these differences and see whether they are not apparent rather than real. The scope of this paper admits of our touching, briefly, on only a few of the points in dispute, so we will confine our attention

to the story of the creation as taught by the Bible, and as revealed by geology. It must be born in mind that truth will finally triumph over error, even though its progress may be slow. Whatever is *fact* must be firmly held, and whatever *proven false* thrown away. We mean proven beyond a doubt. A great many Biblical statements are considered worthless by the higher critics that are far from being disproved. We believe that no statement in either the New or Old Testament has been shown false beyond a doubt. As Christians we feel bound to accept the *whole* Bible, too. The Old Testament, including the story of Jonah, is ratified by our Lord himself. Now, unquestionably, if we believe in the Creator we must believe that other book he has written with His own hand, viz: the record of the strata of the earth's crust, and the wonderful revelations of the stellar universe. Furthermore, if both books are the work of a Divine Providence, they must agree in essence. This, we hope to show, in many instances is the case, and, we believe, that later we shall find that there is perfect harmony and not discord.

Now the most obvious difference between the Biblical account of the creation and the geological account is the time occupied. As we all know, geology, if it teaches anything, tells us that the lapse of time from the earliest earth history to the time of man is well-nigh inconceivable. How then can we make that agree with the Bible's statement that it took six days? Evidently those "days" were not the ordinary solar day. How could there have been solar days before a sun? Then again the *seventh* day has lasted ever since the creation of man, some thousands of years already. Again, we find the New Testament saying, (II. Peter iii: 8) "one day is with the Lord as a thousand years and a thousand years as one day." We must notice, too, it is "the evening and the morning were the first day" etc., in other words the reverse of the usual order in speaking of a solar day. It seems, therefore, that the dispute arose from the translators' choosing "day" for "era" or some such word.

Let us start on this assumption and see where it will lead us in the discussion. The Bible says *light* was the first thing created, before that the earth was without form and void. Agnostics have ridiculed this statement saying "How absurd!" But is it not what would follow from the nebular hypothesis—

the most recent scientific explanation, held by some of the leading scientists of our time? If the solar system has been formed from the condensation of a nebula it was luminous long before it was divided into the sun and planets. Is not this statement one of the strongest arguments in favor of a Divine inspiration of the Bible? What man at the time of Moses would have said that light existed before a sun? No such statement is found in the holy books of the Hindoos for example.

May not the dividing of the "waters from the waters" (Gen. i:6) be an allegorical expression for the breaking of the nebula into the different members of the solar system? Geology says when the earth was set off from the rest of the universe it was a sphere of molten matter. It does not seem very improbable to suppose the word "waters" to signify a molten mass or liquids. The word is used in the plural. The molten earth cooled and the solid crust began to appear—all scientists admit that. But that is just what the Bible says came next: "And God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear; and it was so," (Gen. i:9). This seems certainly more than a coincidence.

Next, the Bible says vegetation was created. Now some geologists want to deny this, but the extensive deposits of graphite in Archaean rocks are a clear indication of early vegetation. The presence of graphite in other metamorphic rocks is considered proof of vegetation, why not in Archaean rocks? Is it not reasonable to suppose that the Creator would provide food before he made the animals to eat it?

Then came the creation of the sun, moon, and stars, according to the account in Genesis. This is much more difficult to explain while our knowledge of the early geological periods is still vague. But it would seem that until this time the matter which formed the sun was not collected into a solid or liquid body, but was still gaseous. Perhaps here is the explanation of the hot and uniform climate of the Carboniferous period. The nebular hypothesis would be in harmony with this, as it teaches that the members of the solar system were formed by the condensation of portions of one large nebula. Now the smaller masses, of which the earth would be one, would become solid, by cooling first, other things being

equal, while the large masses, like the sun and to a smaller extent the major planets, would be formed later. Other considerations introduce complications beyond the scope of a short paper to consider, but they also would contribute towards the same end.

We notice that the order of the creation of animal life is in almost perfect accord with the geological record, which unfortunately is somewhat incomplete. First: "and God said, Let the waters bring forth abundantly the moving creature that hath life," etc., (Gen. i: 20). But we find the marine animals and the fishes are the forms preserved in the oldest Paleozoic rocks. Then the great marine saurians and the "fowl that may fly above the earth in the open firmament of heaven." After this the "cattle" and the "beast of the earth." It seems probable this last refers to the mammals of the Cenozoic era.

Above all the Bible places the creation of man last, just as science teaches. What *man*, not inspired by a Divine Spirit, and knowing nothing of geological science, would have placed the creation of man last?

Truly the first chapter of Genesis as a pictorial statement of the creation, intended for all men and not scientists alone, is remarkable for its wonderful accuracy.

The account of the flood has been ridiculed by agnostics who claim that there is not enough water in the world to cause a universal deluge. But the fact is if the land were all leveled the sea would be sufficient to cover the globe entirely, and yet be some two miles or more deep. Now the Bible does not claim a great depth of water. Suppose at the time of the flood there had been a rapid subsidence of the land together with the rain; would not all the phenomena of the flood be accounted for? Is it impossible that because subsidence is slow *now* it could not have been rapid *then?* That the Champlain period was one of widespread subsidence is evident. Why not suppose that at this time, to suit God's purpose, it was rapid? Even the time that has elapsed since the close of the Champlain was probably not so long as first supposed. The most recent investigations all tend to shorten the duration of the recent period.

The scope of this paper does not allow our taking up any of the other points in dispute, though they are numerous. We

believe that in most cases the unprejudiced student can find an agreement, and in the other cases the fault lies with our imperfect scientific knowledge. It seems to us far beyond the bounds of probability that the remarkable agreement in the order of events in the creation as shown by geology and stated in Genesis, is the result of chance. It rather seems a striking proof of the accuracy of the Bible. The Bible was not meant to be a geological text-book, but it has told the story briefly and accurately for everybody. The truth it was meant to teach was that the universe was *created* by God; that is the chief thing. Why it was created in a certain order rather than another is not for man to know; it seemed good to an all-wise Creator to have it so, and that is a sufficient reason. We are aware that these few remarks are quite inadequate, but if they help anyone who is perplexed they will not have been written in vain.

PETROLEUM AND THE OIL TRUST.

ALVIN E. YOUSE, '03.

A lack of any one of the commodities of life causes the world to search for something that may be substituted to alleviate the discomfort caused by the scarcity or want of such material. No sooner can the study of the economic handling of any kind of goods be forced upon the people, than when their welfare or general comfort depends upon the judicious method of bringing before the public that particular commodity. Quite frequently have we heard of, and experienced, strikes in various lines of business, but none of these has so generally demoralized our different industries or affected and threatened the public welfare as the late coal strike. Winter came on with the supply of coal practically exhausted and the mines idle. Millions of people were confronted with one of the most serious problems that can fall to the lot of man to solve, namely, to avoid a famine when she is at the door, about to tighten her deadly embrace.

As a logical result of this problem, men turned toward that which might be substituted for fuel, and found petroleum one of the few substitutes obtainable in our large cities. Of course the question arose, is there sufficient petroleum obtainable to supply the great demand? Thus the importance

of this commodity became more evident than it had ever been before. Let us, therefore, make a brief investigation into the petroleum industry.

One of the first questions that will be asked with reference to such a necessary material is, whether the supply is exhaustible or not. In order to answer this question we must investigate the origin of the material, and so, let us see what is known of the genesis of petroleum.

As a matter of fact we are unable to get at the source of petroleum, for it is situated thousands of feet below the surface of the earth, and so all we can do is to theorize with reference to its origin. Quite a number of theories as to the origin of petroleum have been advanced by different geologists, but of all these theories there are only two that we are willing to take into consideration.

The one theory is, that petroleum has been elaborated by nature from materials contained in the rock where it is now found, that the oil-producing rock is the parent rock; the other that it is the product of gas originating in much deeper strata, the sandstone being merely a condensing reservoir for its storage.

There are strong arguments in support of both theories, but it is not an easy matter to prove either the one of them or the other to be universally applicable to the facts as we find them. The probabilities are that we shall discover when the subject is more thoroughly understood that there is what might be called an indigenous oil in conformity to the one theory, and an exotic oil in agreement with the other.

We shall first consider the facts connected with the oil wells that will support the genesis of petroleum in the sand rocks. In the largest wells the drillings show nothing but coarse sand and pebbles. Pieces of the unpulverized rock, one or two cubic inches in bulk, are often brought up after torpedoing but they contain nothing that could possibly originate oil. Then comes the question, could a rock of this character have originally contained a quantity of organic matter sufficient to yield as much oil as generally flows from those wells, and has this organic substance been so completely changed into oil as to leave no trace? Could so large a quantity of organic matter be held by such loose sand during the slow processes of their deposition, without decomposition

and waste? And, if so, when was this organic matter converted into oil? If this had taken place while the sand rocks were at or near the surface the oil would have volatilized and dissipated into the air, or in case the surface had been covered with water the oil would have floated away. Consequently this conversion of organic matter into oil must have taken place at a great depth. The requisite conditions to bring about this conversion were undoubtedly heat and pressure. Therefore in order that oil may be produced it is necessary for the oil sand to sink to a sufficient depth to subject the convertible matter to sufficient heat and pressure. According to this theory we may expect that oil obtained from different layers of sand rock situated at different depths should differ in quality, and this is precisely the case. Where we find successive layers of oil sand, that oil obtained from the lower strata is the better. There are some exceptions to this general principle, but in such cases it is probable that during the uplifting of the earth's surface such strata have risen and are now as near the surface as those which were formed in a later geological period.

The second theory, that petroleum is the product of condensed gas evolved from carbonaceous shale lying at a greater or less depth below the oil sand, is not so thoroughly understood as to be considered a demonstrable theory. This theory demands an accumulation of materials to furnish the hydrocarbons which can be converted into gas, and a layer of sand rock as a reservoir to condense this gas and form petroleum. If the former is lacking, no gas can be formed; if the latter is wanting, the gas can not be stored up, and will come to the surface and escape imperceptibly as gas. This theory may be considered very weak, but in view of the known intimate relationship and association of gas and oil it is worthy at least of our consideration.

It is evident that the necessary conditions for converting organic matter into oil according to this theory are but slightly different from those already discussed, heat and pressure being the principle forces that bring about this change. If this is the true theory then petroleum is continually being formed. The great bituminous coal basin of Pennsylvania and Ohio, under which the Silurian rocks are situated, cropping out in the East and in the West, seems to be a great

subterranean basin filled with deeply buried carbonaceous matter subjected to great heat, and therefore constantly generating gas which is condensed into oil. Everyone is here anxious to ask the question, is this gas found in the oil wells? Some of these wells possess gas and emit it in small volumes, while in others the presence of gas is not perceptible, which, however, does not prove the absence of gas. Again the question, why do some wells become exhausted if this gas is constantly generated? We must not forget that nature works slowly, and there is no lack of time for the accomplishment of all her undertakings. The smallest jets of gas, scarcely noticeable in an oil well, insignificant as they apparently are, have no doubt had ample time, during the geological ages, through their own agencies, to deposit in the sand rocks the immense volumes of gas which now flow from the oil wells in astonishing quantities as petroleum.

Water drops falling one every hour will fill a barrel in time; when full, an inch opening empties it in a few minutes. So with our underground gas and oil reservoirs. We draw out through drill holes in a few months, what nature has been ages in accumulating.

This theory of the origin of petroleum also helps us to form an idea of the age of petroleum. Though we may more nearly get at the age by considering the time it took for these oil rocks to be deposited and covered by the amount of material now overlying them. As petroleum is the product of some converted organic matter, it is evident that at some prehistoric time there must have been deposits of mollusks and other marine animals in large numbers which are now so deeply buried in the earth that they may be changed into this valuable commodity.

In order to make the petroleum industry profitable we must study the subterranean structure of the earth. Many failures have occurred because of the lack of knowledge of the structure of the different strata of the earth with which we come in contact in drilling oil wells. Years ago the crevices in the sand rocks were thought to be the most essential features in a good oil well, but at present those who drill oil wells are not so anxious to find crevices, because they cause lots of trouble and apparently do not increase the amount of oil. Frequently such a crevice compels a new well to be started

because the inclined surface of the crevice causes the drill to follow its plane instead of penetrating it and so makes drilling impossible. These fissures generally occur in the upper sand rocks, and draw a great amount of water into the wells, which is not at all desirable in an oil well. This does not only hinder the working of the oil well but drains the wells and springs of the vicinity of their water. It has been found that these crevices do not connect the different layers of sand rock, so we can easily see that they have no economic value in the petroleum industry.

One of the questions of most importance is the care of the oil wells. It is highly necessary that all wells be kept in good condition. An old well should not be neglected. If so, it may do an immense amount of damage. As said above the wells drain the water of a great area if not protected against the inflow of it. If such a well is exhausted and neglected, this water sinks and floods the sand rocks into which the well penetrates. Should there be other wells extending into the same layer they will soon be flooded by the water from the old well, and that entire stratum of oil may be lost to the owners of the different wells which are fed by that stratum. Private owners have often driven each other out of business by flooding the oil rocks. This is not only detrimental to the different owners, but wastes an immense amount of oil. It is therefore highly necessary that such old wells be prevented from flooding the entire stratum. This is done by inserting a casement into the well, extending below the strata containing the water.

We can easily see that competition in the petroleum industry is very injurious when competitors are drawing oil from the same stratum. Even the drilling of a new well into a stratum which feeds an old well may draw the oil into the new well, and thus render the old well unprofitable. As the drilling of a well is very expensive, we should have no more wells in one locality than are absolutely necessary to drain that stratum. This is the only way of producing petroleum with least cost. Of course the company that controls a certain oil district strictly observes these economic principles, which not only benefit the company but all people in general.

The competition in the oil industry, which at times has ruined individual owners and competitors, was certainly a

stimulus for consolidating the oil industry under one management. This is perhaps the reason why the oil trust was one of the first organizations of its kinds. However much some individuals may be opposed to the consolidation of industries, one thing we have to confess, namely, that the consolidation of the oil industry of a certain territory is of the last importance. The Standard Oil Company may be condemned, but as long as it is limited to the oil district of Pennsylvania and Ohio it can hardly be injurious to the public. This company produces oil at lower cost than it has ever been produced, because, through systematic management, the petroleum industry has been highly developed without any of the great risks with which the individual owner had to contend.

On account of its size this trust borders on monopoly, and for this reason the public mind has been agitated and demands legislation. Legislation as to the oil trust is undoubtedly necessary, but a dissolution of such an organization would certainly be detrimental to the petroleum industry in which competition is not only detrimental to the private owner, but causes old wells to be neglected, the oil strata to be flooded, and the supply of oil to be lessened.

Thus we may conclude that the oil trust in its infancy was not a money-making affair, but an economic institution, and with proper laws this institution will do for the public what the individual competitors never could have accomplished.

A HAUNTED HOUSE.

ARTHUR L. SMITH, '03.

I stood braced against my bicycle upon the depot platform at Tokyhomo. The last train for Panora had left but fifteen minutes before, and I was compelled to choose, either a ten-mile ride over a rough and lonely road to my home at Panora, or to remain at Tokyhomo over night. It was already seven o'clock in the evening. There were ominous clouds in the western sky, and not a single place for shelter along the road in case of rain, except an old deserted house midway between the two towns. My folks were not expecting me, and friends at Tokyhomo would have me stay. Under such circumstances as these it would have been less difficult to choose had I not been a college student on my homeward trip, after an absence

of a whole summer's vacation in canvassing. On my bicycle I could get home before nine o'clock. The road lay through a wilderness of second growth, a forest of blackened stumps and stubs, which, in scanty light, could assume all sorts of diabolical shapes to an imaginative student. It was a dreary, rocky way, but oftentimes the mild excitement of such a ride when home is the objective point appears almost inviting. I had decided.

"Going to start out, are you?" said the station agent as I began to tighten the adjustments of my wheel.

"Yes, sir. Do you think it will rain?"

"Well, it looks very much like it. You had better stay in Tokyhomo to-night. I wouldn't ride over that lonely old road even in the daytime and in fair weather. Did you hear about the robbery at Gumwood last night?"

"No!"

"You didn't! Why thieves blew open the post office safe, and carried off all the money and postage stamps they could find. There's a reward of three hundred dollars offered for their capture." Having given this cheering information he ran to answer a telegraph call from Panora.

I confess the news of the robbery was not altogether agreeable. Gumwood was a little town about fifteen miles beyond Panora. Had I been the hero of a dime novel I would have been delighted at the possibility of earning three hundred dollars by bravely seeking out the thieves, whether they numbered one or a dozen, holding up the entire band, handcuffing them with handcuffs conveniently supplied by the author, and marching them off to receive sentence. At it was, I loved peace, did not care much to look around for trouble, was unarmed, but, happy thought, had nothing of value for thieves to get. Should they hold me up they would doubtless apologize, and let me go again.

I wasted no more time. Mounting my wheel I passed rapidly over the smooth road, knowing well the value of making time wherever possible. A stony road was to follow; there were hills to climb, ruts to avoid, all of which would greatly retard my progress in the face of the approaching storm. The clouds grew darker and darker. Bright flashes of lightning and heavy thunder spurred me on. It was too late to turn back; my only hope was to reach Panora before

the storm would burst. Finally the rising wind and a few great drops of rain warned me to be thankful should I reach even the deserted house. The bicycle now seemed to be holding back as if reluctant to go further; my utmost exertions were required to drive it forward. I knew I was ascending the hill, just beyond which was my haven of refuge. It was now so dark I could not see the road well, but suddenly the wheel leaped forward and I found myself on the downward grade. In a few moments I checked my speed, leapt from my wheel, and dragging it after me rushed into the old house just in time to escape the furious downpour of rain which followed.

There was a damp, musty smell about the old building which even the violent wind blowing through the doorless entrances and rattling fragments of broken window panes could not drive away. The blackened joists and studs of the walls and ceilings, which had never known lath nor plaster, formed convenient recesses into which the increasing darkness settled like a black smoke refusing to be dispersed into the air above. I started up stairs to rest in an upper room where I might be removed as far from the dampness as possible. At every step the rickety boards squeaked and groaned with indescribable, unearthly sounds. The place was altogether gloomy, dismal, and in its lone position a fit habitation for such unseen spirits as take delight in frightening the wits out of superstitious people.

Ghosts! The suddenness with which the thought entered my mind startled me. With sinking heart I recalled for the first time that this very place had the reputation of being haunted. According to common report there had once been a murder committed in one of the rooms, perhaps the very one I occupied, and every night the uneasy spirit roamed through the airy apartments moaning, shrieking, and waving its arms. How easy it is to be fearless in the daytime or when surrounded by companions; how hard when all alone at night in a haunted house! A mouse or a rat would have made me more courageous. I looked at my bicycle standing against the wall; it was the only companion I had, but, as it stood, it looked positively friendly, and my loneliness was in some degree lessened. The cyclometer on the fore wheel registered over two thousand miles; so far the faithful wheel had borne me without mishap, a most obedient and tractable machine.

I lay at full length upon the floor. My eyelids grew very heavy. I saw the bicycle rushing about riderless and a large white object which appeared to be a spectre was trying to keep out of its way. Then all was blank——I was sound asleep.

What horrible, bloodcurdling sound was that I heard? Had the ghost regarded my presence there as a challenge to prove his existence? I was not asleep now, nor dreaming. The rain had ceased. The moonlight was shining through the window so brightly that I had no difficulty to see the time on my watch. It was—my heart almost ceased to beat—ten minutes of twelve! I had slept nearly four hours.

There was a stamping down in the cellar. Then once more came that terrible cry that had paralyzed my nerves. For a moment I dared not breathe, lest I should see the apparition before me wildly waving its arms. Surely no earthly being could make a sound like that. My hair stood on end, and I became uncomfortably cold, when to my intense relief I heard a human voice.

"Say, Pete, that mare is loose, I guess. She's trampin' around in the cellar."

"Hang her pictures, she can't get out, and she couldn't hurt nothin', if she'd only stop her squealin'."

"Sort of a night-mare, isn't she? Better give her some hay to keep her quiet. That fellow we're lookin' for might hear her and be scared out."

The men were in a lower room. I heard the rustle of hay and a heavy tread descending the cellar stairs. What fellow were they looking for?

"Have you been asleep?" said the man, returning from the cellar.

"No, I've been watchin' up and down the road both ways, but haven't seen nothin' yet."

"You've got the papers have you?"

"Yes, I've got the papers, and the gun handy. That one envelope has ten dollars' worth of postage stamps in it. 'Twas a pretty slick hiding place, wasn't it?"

"Say, I thought I heard a noise upstairs after the mare squealed." Again my blood grew cold.

"Yes, I heard a kind of screakin' myself, but such sounds are natural to an old tumble-down shanty like this. Nobody got in since we came, nor got out; but say," his voice changed

to a stage whisper, "that fellow might have hid upstairs before we came. You take the gun and go peekin' around."

There was no doubt I had fallen into a den of thieves. Perhaps the fellow they were looking for was an officer of the law whom they intended to murder in cold blood; perhaps I myself was the object of their watch, having heard that I was returning to my home by this route, and expecting to find me laden with money after a summer's canvassing. The man was ascending the stairs. What could I do? Escape? No, the attempt would be more dangerous than to remain. I have already lamented that I was not the hero of a dime novel. Unfortunately, also, I was not a college athlete. I could not strike down my first assailant with one blow and then with a swift center rush overturn the other and bind him in the twinkling of an eye. No, I——

"Hold up your hands, young fellow," commanded a voice, rather excitedly, and I found myself for the first time gazing into the barrel of a revolver. Of course, I obeyed. "We've got him, Sam," called my captor, "bring up the rope."

Sam soon appeared and my hands were tied behind my back. With surprise I noticed that I was in the presence of two men who appeared more like honest farmers than thieves. The one was a small, thin man, but a mustache bristled aggressively on his lip, while Sam was smooth-faced and heavier. They did not go through my pockets nor try to relieve me of my watch.

"What are you going to do with me?" I asked.

"We're goin' to tote you over to Gumwood, and get three hundred dollars for you," said Sam. "You thought your papers were all right in the cellar, I guess."

"Papers," I said, "I don't quite understand."

"No, don't expect you do, but we do. Well, I'll explain. You see, we drove over from Gumwood early this mornin', and have been pickin' huckleberries around all day. We started home a little too late, and reached this house after the shower was over. While bangin' around in the cellar, to put our mare away, we happened to knock a stone out of the wall and found all the postage stamps and papers that you took out of the Gumwood post office. We've been layin' fer you ever since. D'you see?"

I saw. In vain I tried to convince them that I was not a

thief. There were no means of proving my innocence. I told them all the circumstances of my presence there, but was greeted with laughter and the remark, "pretty slick story." It was no use. The long rope which held my hands was wound about my body, and tied securely at my feet. I felt, as I must have looked, like an Egyptian mummy wrapped up in its bandages.

"We might as well wait until daylight before we start. Don't you think so, Pete? We'll just lay this fellow in the middle of the room, where he can't throw himself out of the window or get to anything to hang himself on. There, now he's all right."

"Yes, I think he'll do just as well here as anywhere. We can take a little snooze, now."

To my surprise they went downstairs again. Possibly they had blankets for beds in one of the lower rooms. As for myself, I lay upon the hard floor reflecting upon the humiliation I must suffer in being carried to Gumwood as a burglar. Could I by any means escape?

I wriggled my hands about as much as possible, and found I could just touch a hard lump in my hip pocket, a jackknife which I always carried as an indispensable tool on all bicycle trips. Hope sprang up in my heart. If I could but get that out and in some way cut the rope which bound my hands—— it was an inspiration! Once outside the house on my bicycle, the fleetest mare in Gumwood could not catch me.

I must work silently. The farmers would soon be asleep. By pressing on the lower edge of the lump I was able to work the knife upward in my pocket until it fell out into my hand. A great deal of manipulation was required to get it open. Finally I succeeded and directed the blade with much trouble against a portion of the rope at my wrist. An hour passed before I was able to sever it, and my wrist was cut in several places. At last my hands were free.

I unwound the rope from my body, loosened my feet, and tied one end of the rope firmly to the upper frame of my bicycle so that I could lift it up nicely balanced. The greatest care was necessary not to create a "screakin'" that would arouse my snoring friends. They might have arranged things below so that I could not get out the door without awaking them, hence I endeavored to remove the sash from the large

window. A little piece of glass fell noisily to the floor. I listened breathlessly but there was no cessation of the snoring below. Lucky boy! they were sound sleepers. The sash removed, I thrust my bicycle through and let it down to the ground. Fastening the upper end of the rope through a knothole in the side of the house, I climbed down myself as noiselessly as possible. Quickly I cut my bicycle loose, rushed to the road, mounted, and was flying down the grade, when the report of a pistol and a whizzing bullet informed me that my chagrined huckleberry pickers were now awake. They would get their mare and follow me.

The rain had packed the road and cooled the air so that riding in the bright moonlight was now excellent. I had no more hills which could not be easily climbed; there were no vehicles nor pedestrians to dodge. The lightning speed with which I flew down the road soon carried me beyond the pistol's range and my pursuers were left far in the rear. In a moment I had reached the crossroads, with Panora only three miles distant. Those behind would be hopelessly at a loss now; they would not know which way I turned. A few more moments and I dashed through my native village and took up my quarters in the picnic ground of the Union Park Association, about a mile beyond Panora. There I slept as soundly as my shaken nerves would permit until morning. About nine o'clock in the forenoon I rode leisurely into town, and no one ever suspected my humiliating capture.

The next day I read in the Gumwood *Herald* that two of the post office thieves had been arrested in S——. They confessed to hiding postage stamps and other papers in the cellar of an old deserted house on the road to Tokyhomo, but by no means could they be entrapped into betraying an accomplice, who had escaped from two prominent citizens of Gumwood. Professional burglars were like eels, which, when once caught, required a deal of effort to hold.

THE MUHLENBERG.

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Editorial.

Easter, one of the happiest seasons of the year, has come and gone. After the birthday of our Saviour, the happiest day of all the year is the day of His resurrection, so full of joyful promise to us sinful mortals. Christ rose from the dead on Easter day. And so shall we in God's own time by His bountiful mercy rise to enjoy the bliss of Paradise. So also, Easter time is a promise of the summer time, which is coming soon. The lawns and fields are green with grass; the trees are clothing themselves with bright foliage; the birds have come to enliven us with their sweet songs. Everywhere in Nature there is joyful preparation for a new life. From this mood of Nature the student ought to gather inspiration for renewed effort. We have come back from our vacations refreshed, invigorated, and ready to study with fresh endeavor and new ambitions. It is time that we throw off the languorous "spring fever," and get to work once more in earnest. Let us take a lesson from Nature and remember to

"Work, for the night is coming,
When man works no more."

The most interesting and pleasant event of the Sophomore year has at length taken place. It is now an event of the past, and therefore passes into history to the delight and entire satisfaction of its participants.

It was during the early hours of morn on the ninth of March that the members of the Sophomore Class who roomed in the building quietly left the college, under the protection of a heavy fog, to meet their fellow members at the corner of Sixth and Hamilton Streets, where, after causing the very buildings to resound with their cheers, they boarded a trolley car for South Bethlehem, where they took an early train and arrived in New York in due time.

Having reached their destination, the Cosmopolitan Hotel, they decided at once to visit all places of interest in and about the great city. The places visited were: the University of Columbia, Central Park, Madison Square Garden, Gen. Grant's Tomb, the Eden Musee, and the United States Navy Yard, where they were given an audience by the commandant of the cruiser Raleigh, who escorted them through the entire ship. It was a treat that will not easily be forgotten.

The Banquet was held on Tuesday evening, March 10th, in the dining-room of the Cosmopolitan Hotel, which was beautifully decorated with palms and flowers. It was served in the finest style, and all heartily enjoyed it.

It was with deep regret that the Class assembled on Thursday night, March 12, to make their departure.

C. G. S.

Personal and Local.

Reichard's dream—N. Ritter's wedding.

Is it really true—that the Freshmen were so very brave as to tear up the Sophs' rooms when they were not here to defend themselves?

Keboch, '04, spent several weeks at his home, on account of sickness.

Euterpea elected the following officers: President, Miller, '03; Vice-President, Leisenring, '04; Recording Secre-

tary, Neff, '06; Corresponding Secretary, Schlotter, '03; Critics, Leefeldt, '03 and Smith, '03; Chaplain, Jaxheimer, '03; Pianist, Gernert, '05.

Dr. Seip was unable to meet his classes on the 2d and 3d of April, on account of sickness.

Dr. Whitehorne spent his Easter vacation in Washington, D. C.

Worth, '01, spent several days of his vacation in Allen town.

Dr. Seip left on the 16th of April for a vacation to the Adirondack Mountains.

Reiter, '05, has spent several weeks at his home, on account of a sore ankle.

Erney, '04, taught school for several days at his home.

The Senior Class elected the following officers: President, Geisinger; Vice-President, Miller; Treasurer, Kauffman; Secretary, Orff; Monitor, Croman.

The Junior Class elected the following officers: President, Dry; Vice-President, Leisenring; Secretary, Smith; Monitor, Keller.

It is reported that on returning from his vacation, Yerger, '03, kissed the boarding-house maid?

Dr. O.: "What is the difference between transcendentalism and unitarianism!"

Dennis, '04: "Well, they are not exactly alike, but are almost alike."

Dr. B., (exhibiting a surveyor's book containing plots, diagrams, etc., of problems in trigonometry): "This comes from a man in Montgomery County."

Kidd, '05: "He must have been from Norristown."

Dr. B.: "No, that was before the asylum was there.

Rohrig, '03, (rising to recite in Greek Class): "Socrates is now speaking."

"Squire" Kauffman, '03, says "the volcanoes are not now in working order."

Freshman: "Who broke my door?" (Pause.) Can't some of you spoke?"

Our Alumni.

'69. We clip the following notices of Dr. Weidner's new books from *The Lutheran* of April 9th and April 16th.

"Theologia, or the Doctrine of God." Outline Notes, Based on Luthardt, by Revere Franklin Weidner, D. D., LL. D., Professor of Theology in the Chicago Lutheran Theological Seminary; Author of "Studies in the Book," "Christian Ethics," "Biblical Theology," "Theological Encyclopædia," etc. Fleming H. Revell Company, Chicago, New York, Toronto; pp. 141.

A very complete, concise, and clear examination and statement of the doctrine of God, embracing the natural revelation of God, the proofs of His existence, and the Biblical revelation of God, together with a consideration of God as the absolute personality and as holy love, and of the doctrines of the divine attributes, of the Trinity, of predestination, of creation, of providence, of miracles, and then in conclusion of the angels and of satan.

After a manner of Luthardt the Biblical Old Testament and New Testament teachings, the early church doctrine, the Reformation doctrine, the teachings of the English theologians, and modern theories are treated under each topic, but with a freshness, and a minuteness of analysis which is lacking in the method of Luthardt. The book is remarkable for the amount of matter which is condensed into its pages, and presents a systematic discussion of the almost innumerable points that inhere in this locus, many of which are now burning questions in the theological world. Like all of Dr. Weidner's work, the book is convenient to refer to in a topical analysis of a major or minor subject; and to ascertain quickly the many shades of teaching held by different schools in various ages. It should have a large sale.

"Studies in the Book," Old Testament, First Series Exodus, by Revere Franklin Weidner, Professor and Doctor of Theology, President of the Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois. Fleming H. Revell Company, Chicago, New York; pp. 59; price, 50 cents.

This little book of fifty-nine pages contains an unusual account of concrete information packed into smallest compass.

It is an excellent manual for the actual study of Exodus, and all the more so because Exodus contains such complicated variety of materials. The questions of Egyptology are here boiled down to their essential elements, and both the scenes and the laws of Exodus, together with the construction of the tabernacle, are made the subject of very clear and simple analysis.

'70. Rev. William K. Frick, D. D., Milwaukee, Wis., is secretary of the board of directors of the Chicago Theological seminary.

'71. Rev. Hiram Peters, Decatur, Ill., is president of the Southern Conference of the Chicago Synod, and Rev. Harry K. Lantz, '97, is secretary of the same body.

'73. Rev. Prof. G. H. Gerberding, D. D., of the Chicago Theological Seminary, contributes an article on "The Miracle of Miracles" to *The Lutheran* of April 9th.

'73. Rev. D. Luther Roth, D. D., of Pittsburg, will deliver the Baccalaureate Sermon to the graduating class of the Chicago Theological Seminary, April 26th, in Immanuel Swedish church. At the Commencement exercises, which will be held in the Church of the Holy Trinity, there will be four speakers, selected from the graduating class.—*The Lutheran.*

'75. Last Wednesday evening, April 2d, was indeed a very happy occasion in the Lutheran church of Washington, Pa. The Porto Rico Mission Board of the General Council had secured the services of the Rev. C. M. Hemsath, of Washington, Pa., to go to Porto Rico last November, to build the first Lutheran church in Porto Rico. It was a very kind and gracious act on the part of the congregation to loan their faithful pastor to the Board for this difficult and most important work. Rev. Hemsath has done the work in a most satisfactory manner, saving for the Board, and our General Council churches, over one thousand dollars. It is proper that the Church should know what a splendid, self-sacrificing work this good brother has done for the Porto Rico Mission. He is a careful business man, as well as a good pastor and preacher. He not only superintended the building of the church in Catano, but with his own hands did all of the most

difficult work on the building. He is a carpenter, a contractor, and a most skillful workman. He labored from four o'clock in the morning until eight o'clock in the evening, attending to his correspondence with his family and the officers of the Board afterwards. He threw the "eight-hour system" to the winds, and labored with his might what his hands found to do, for the glory of Christ and His Church, and for the salvation of souls. He frequently preached in English, assisting and encouraging Rev. Richards, our missionary, in his good work. And all this he did for the Mission, without any compensation, the Board simply paying his necessary expenses and supplying his pulpit during his absence.

It was on his return from Porto Rico, having completed this important undertaking, that the young people—the Luther League of his church—arranged to give him a most hearty welcome. The church was decorated with plants and flowers, and a large audience filled the church, to enjoy the appropriate service. The services in the church consisted in the singing of several hymns, prayer, and an address of welcome by the writer, and an interesting and touching reply by Rev. Hemsath, who is full of Porto Rican experiences, and very happy to be again with his family and his very kind people.

At the conclusion of the religious services in the church, the people were all invited to go to the parsonage to meet their pastor and enjoy a social greeting. The writer made another address in the parsonage, presenting on the part of the congregation to their esteemed pastor a large and beautiful "sectional bookcase" as a mark of their affection and high appreciation of him, to which Mr. Hemsath responded in a very appropriate manner of warm appreciation. The parsonage was filled to overflowing with a happy and delighted congregation to extend a warm welcome to their long-expected pastor. Then came the bountiful refreshments, which all enjoyed amid the cheer and friendly greetings of the evening.

To Brother Hemsath it was an evening full of surprises. Too much praise can not be given to Mrs. Hemsath for her untiring interest and help in the congregation and the care of her family during the absence of her husband. To me it was a pleasure to be present on such a happy occasion with an anxious and longing people to greet their returning pastor,

and I was glad to represent the Porto Rico Mission Board and extend their good wishes and warm appreciation for the valuable services which Brother Hemsath rendered to the Board and to the Church.—*The Lutheran.*

'77. The First Church, of Leechburg, Pa., will, during the coming summer, build a $25,000 stone church, which, it is expected, will be constructed free of debt. In addition to this undertaking, the congregation at the annual meeting, on March 28th, voted a handsome increase to the salary of their pastor, Rev. M. L. Zweizig, to show their appreciation of his added responsibility.

'78. The March number of the *Pennsylvania Herald*, published by the Pennsylvania State Sabbath-school Association, contains a portrait of Rev. Charles L. Fry, of Philadelphia, and an article on "Martin Luther and Lutheranism" from his pen. Rev. Fry is one of the staff lecturers of the State Association. The subject of his lecture, already delivered in many cities and towns of our State is, "The Land and the Book."

'82. Rev. E. H. Smoll, Schuylkill Haven, Pa., is president of the Pottsville Conference of the Ministerium of Pennsylvania.

'83. Rev. John J. Kline, Ph. D., secretary of the board of presidents of the Ministerium of Pennsylvania, has moved from New Hanover, Pa., to 220 Chestnut St., Pottstown, Pa.

'83. The April number of *The Lutheran Church Review* contains the following notice of Dr. William A. Sadtler's new book, "Under Two Captains": "From beginning to end, one of the most charming books we have ever read. The hero of the story, a Polish Jew by birth, was converted to Christianity, and became a baptized member of the Lutheran Church. With other youths from the University of Warsaw, whose hearts were bleeding at the oppression of Poland, he was drawn to Paris in the hope of finding liberty there under Republican rule. Awakening the hatred of the Parisian mob by his intense earnestness, there was no way of escape from imprisonment or death except by an enlistment in the French army. It was in this army that one day the brave Polish soldier was ordered by a young lieutenant, Napoleon Bona-

parte, to advance against a fortress, and, being the first one to scale the parapet, gained the personal favor of Napoleon, whom, as the commander of the famous Polish Lancers, he followed through two hundred and four battles, receiving scores of wounds, and bearing the brunt of attack in many of Napoleon's renowned wars. It was he who destroyed the inquisition in Madrid. He was in the retreat from Moscow. He was in the battle of Leipsic, and was fighting at the side of Marshal Ney, through the whole of Waterloo. Escaping from prison in Paris after Napoleon's abdication, by means of a steel file sent him by a friend in a cake, he found his way to America, sailing up the Delaware and landing in Philadelphia. Here, after a time, he happened to meet a young woman, whose parents, when she was a small girl, had given him shelter in the mountains of Switzerland while he was leading the advance guard of Napoleon across the Alps. This girl he wedded. They bought a farm in Berks County, then removed to Washington. When Lafayette visited this land he recognized the soldier of Napoleon and gave him a present of a thousand dollars. In Lancaster the latter had a wagon built and in it he and his family journeyed by easy stages to the virgin lands in Indiana. It was he who gave the name "Hoosier" to this State. Everywhere he went, throughout his long career, he bore testimony for Jesus Christ, the greater captain than Napoleon. The book is marvelous in its simple power of narrative. We have here a Lutheran book that is truly stirring to the innermost soul in its tale of wonderful adventures, and that is tuned in the right spirit. We hope that every pastor will see that it gets into his Sunday-school library, and will recommend it to the reading part of his congregation."

'84. Rev. W. D. C. Keiter, of West Bethlehem, Pa., is president and Rev. E. M. Grahn, '89, of Easton, is secretary of the Allentown Conference.

'84. At the close of the service on Good Friday evening, Zion Congregation of Siegfried, Pa., presented to the pastor, Rev. H. J. Kuder, a handsome silk gown, costing fifty dollars. The presentation speech was a strong expression of the attachment between pastor and people. Nearly every family of the congregation contributed towards the gift. The robe was

worn for the first time at the Communion services on Easter Sunday.—*The Lutheran.*

'86. Rev. Charles W. Jefferis goes from Brooklyn, N. Y., to Jamestown, N. Y.

'88. Rev. John M. Wenrich, of Stoutsville, Ohio, is president of the Southeast Conference of the Ohio Synod.

'89. Rev. Frank C. Oberly, of Greenville, Pa., is secretary of the Northern Conference of the Pittsburg Synod.

'91. We have received from Rev. M. J. Bieber, of Binghampton, N. Y., a very tempting itinerary of various trips to Europe, in which he wishes to interest his friends. We wish him great success in his efforts to make up parties for European travel the coming summer.

'93. Rev. Wm. O. Laub, of Freeport, Pa., is secretary of the Eastern Conference of the Pittsburg Synod.

'94. Rev. P. Geo. Sieger, of Lancaster, Pa., is secretary of the Lancaster Conference of the Ministerium of Pennsylvania.

'94. Rev. Warren Nickel, of Applebachsville, Pa., is secretary of the Norristown Conference of the Ministerium of Pennsylvania.

'94. Rev. Frederick W. Wackernagel, who recently went to India as a Lutheran Missionary, writes the following interesting letter which we quote from *The Lutheran:*

"The other day I went to see the boys eat their mid-day meal. There stands in the rear of the compound a long thatch-roofed house, the walls of which are of sun-baked mud. In it are about 150 square stones arranged in rows upon the floor. Each one serves as a table for a school boy. The staple food is rice and curry. Huge baskets of cooked rice and a pot of curry are placed between two rows of stones behind which the boys squat, with their enamel, brass, or earthen bowls, waiting for their doles. An older boy acts as captain (the term used here) of his section, and he dishes out the rice with his hands and with a ladle pours curry over each dole. Before eating a student offers prayer; then all fall to. Neither knives, forks, spoons, nor chop-sticks are used to convey the food into the mouth. With the longest finger he has,

each boy mixes his rice and curry, then rolling it up into small balls, he shoots his food into his mouth with his thumb somewhat as a small American schoolboy would shoot a marble. Although this manner of eating is rather primitive, from all appearances the boys relished their simple fare. This performance is gone through each day and to a newcomer is rather interesting.

"Last Wednesday my Telugu 'stunde' was omitted. According to 'mamul' (fixed old custom, permanent social fashion) my munshi took his annual wash in the holy Godavari. The occasion was the great festival of Seva, when every devout Vishnuite or Sevite washes himself clean of his sins in the waters of the nearest holy river. These ablutions are performed before sunrise. To one who knows and believes that nothing save the blood of Jesus Christ cleanses from sin, this ceremony seems like nothing more than if a dhobie, or Hindu washerman, put a lot of clothes in a water-tight box hoping to cleanse the clothes by submerging the box in the water. Water cleanses the body, but not the heart. That so intelligent a man as is my munshi, should take part in such idle, empty forms, astonishes me not a little. Although European education, offered the Hindu almost everywhere in this land so fair, has the tendency to shake his faith in his old, hideous religions, yet because it is 'mamul' he must have a part in them. If you call his attention to this he only smiles broadly, if not pityingly, and gives you the stereotyped reply, 'It is 'mamul'; one must observe the customs of one's people.'

"There is one feature in the conduct of our Boy's High School in Rajahmundry that gladdens my heart. It is the daily morning devotion. For this the boys of higher forms (classes) assemble in one of the larger rooms of the school building. The devotions, attended by Brahmin youths as well as native Christians, consist in the reading of some Scripture, a short talk on the same, and a free prayer, the whole occupying ten minutes. The manager of the school requested me the other day to conduct this service, which I gladly did, taking the subject of "Christ to the Rich Young Man" as the lesson and theme of address. I had a most attentive audience.

"Sunday morning after Telugu service I went to a native Christian funeral. Miss Schade's cook's child had died. Dr. Erdman, who conducted the funeral, Mr. Fichthorn and I went

on to the cemetery where, as is customary, we met the funeral procession. The cemetery lies about one mile from the church and is owned in part by the Anglican Church and the Lutheran Church. It is quite pretty, though small, with trees, bushes and plants and is surrounded by a high shenam (cement wall). There lie at rest former missionaries Groenning, Dietrich, Long, Artman, and also one of Rev. C. F. Kuder's children.

"While looking about, there arose in the distance the sound of singing. I went to the gate to see from whence it came. A goodly band of schoolboys were marching in procession, heading the carriers of the little white box borne on cords, and singing a native lyric. Entering "God's Acre" they surrounded the shallow grave where a brief service was held. The last word spoken, all took up clods of red earth and cast them into the grave. I was told that the boys look upon a funeral as a special occasion, at which they find more joy than sorrow.

"The dead are kept here but a day, by reason of the heat, which produces quick putrefaction. Cholera victims are at once taken beyond the town limits and buried in slaked lime. The heathen, however, burn their dead."

'95. Rev. Harry P. Miller, of Brooklyn, succeeds Rev. C. W. Jefferis as president of the Brooklyn Pastoral Association.

'95. Prof. John E. Sandt is now connected with the East Stroudsburg, Pa., Normal School.

'96. The address of Rev. W. H. Steinbicker is 5323 Fourth Ave., Brooklyn, N. Y.

'96. The new sanctuary of St Paul's Congregation, at Sixteenth Street and Perkiomen Avenue, Reading, Pa., was consecrated on March 29th by the pastor, Rev. Marvin H. Stettler. The sermon was preached by Rev. E. T. Horn, D. D., president of the Reading Conference. Subsequent services were held at which a number of laymen made congratulatory addresses. The building is of pressed steel and has a seating capacity of 400. The congregation was organized January 1, 1900, and numbers nearly 200 souls.—*The Lutheran.*

'01. The April number of the *Lutheran Church Review* contains an article from the pen of Paul G. Krutzky, A. B., entitled "A Short Critique and Analysis of Schleiermacher's Reden."

'01. Clarence Bickel has been appointed a clerk in the steam engineering department of the League Island Navy Yard, Philadelphia. He will enter upon his duties on March 16. Mr. Bickel is a graduate of Muhlenberg College, Class of 1901.—*Allentown Item.*

'01. Mr. Harry S. Landis has left the ministry and is now teller in the recently established Merchants' Bank, of Allentown, Pa.

Athletics.

It is impossible to say much at this writing concerning the base-ball outlook for this season. Although the season is already close at hand, not many men have reported for practice. We have some good material in college, however, and by hard practice can undoubtedly place a winning team on the diamond. We are fortunate enough to have several pitchers this season, but seem to be in want of a good catcher. If someone can be developed into a first-class catcher, there is no reason why Muhlenberg should not have a faster team this season than ever before, or at least during recent years. A number of games have been scheduled, and our manager expects to make arrangements for several more. The present schedule is as follows:

April 18. Moravians, at Rittersville.
April 25. Ursinus, at Collegeville.
May 1. Albright, at Myerstown.
May 2. Lebanon Valley, at Annville.
May 20. Dickinson, at Allentown.
May 23. Pen Argyl A. C., at Pen Argyl.
May 30, A. M. Bangor, at Bangor.
May 30, P. M. Bangor, at Bangor.
June 17. Alumni, at Rittersville.

Book Review.

"THE VIRGINIAN." By Owen Wister. The MacMillan Co.

"The Virginian, A Horseman of the Plains," is probably one of the most American novels now extant, and we are glad to say that our American literature is rapidly demonstrating

to the civilized world that America is as full of resources as any country under the sun, for the production of fictitious as well as any other kind of literature. Although foreign critics have sneered at American authors and their productions, yet the fact remains that since America has appeared upon the scene of action English literature has made more rapid strides toward perfection than in all its former history, and especially is this true of the last century. The very fact that this novel is dedicated to Theodore Roosevelt, the Honorable President of our country, proves its truly American spirit.

The author of the story is a novelist of high repute; a man of great authority in American history and the author of numerous other important works, such as, "Red Men and and White," "Lin McCan" and a biography of Gen. U. S. Grant, besides several other excellent works in which he has well shown his ability as a novelist and author.

The characters in "The Virginian" are well chosen, though perhaps just a little overdrawn. The leading characters are the Virginian, an easterner, who at the age of fourteen came to Medicine Bow, Wyoming, lived there and became a "cow puncher" or cowboy. He is represented as a youth of few commendable qualities. He lives with Judge Hervey, who makes him the foreman of his ranch, where he is represented as a very vile character. But within him the fire of fellowship and sympathy was still warm, though it had not been burning for many years, only to be set aglow by the introduction of Miss Mary Wood Stark, a native of Vermont, who came to Medicine Bow as a teacher. With her he soon falls in love and, as usual, they soon went to see the bishop.

The plot is laid in Wyoming, and is developed in very excellent manner. The author describes and illustrates to great advantage the beautiful scenery; mountains and plains, rivers and lakes, valleys and hills.

The novel is a light one when judged by the exposition of narration, but the reader can well detect at the bottom the more sublime truth that the author wishes to illustrate—the hand of God as determining the destinies of man.

Exchanges.

The *Free Lance* is a welcome visitor to our desk. "Mathematics in the Quest for the Unknown" is an excellent article. The prize story entitled "A Simple Human Interest Story" is very enjoyable reading.

"A Double Romance" and "Miss Sophronia's Trip," published in the *Mt. Holyoke*, are pleasing stories. This magazine also contains some very good poems.

The *Minnesota Magazine* for March is very interesting. The prize story, "St. Joseph," is well written and holds the reader's attention throughout. The article on "An English University," which began in the February number, is continued and treats of student life at Cambridge. This article contains many points about English university life which strike the American student as very peculiar.

The *Monthly Maroon* is in accordance with its usual excellent standard. The poems in the Georgetown College *Journal* are very commendable.

The *Comenian* for March is a very creditable number.

The address, "Advice to Students," delivered to a graduating class by Gen. N. M. Curtis, and published by the *Dickinsonian* in its issues of March 11th and 18th, is full of valuable and useful hints. A brief summary of the address is as follows: "Believe this to be a good world, full of happiness for all who rationally strive to attain it; rich in honors for those who deserve them; with ample wealth for the industrious who expend less than they earn, and manage their surplus savings on business principles; full of good neighbors and fast friends to those who treat others with unfailing courtesy and live upright lives, practising justice and showing mercy. Believe that one whose character is established on the principles of correct living and whose life is guided by the teachings of Him whose coming was foretold by the Hebrew Poet and Prophet, will surely realize the promises made in his words of commanding dignity: 'Then you shall delight yourselves, ride on the high places of the earth, and be fed with the heritage of Jacob.'"

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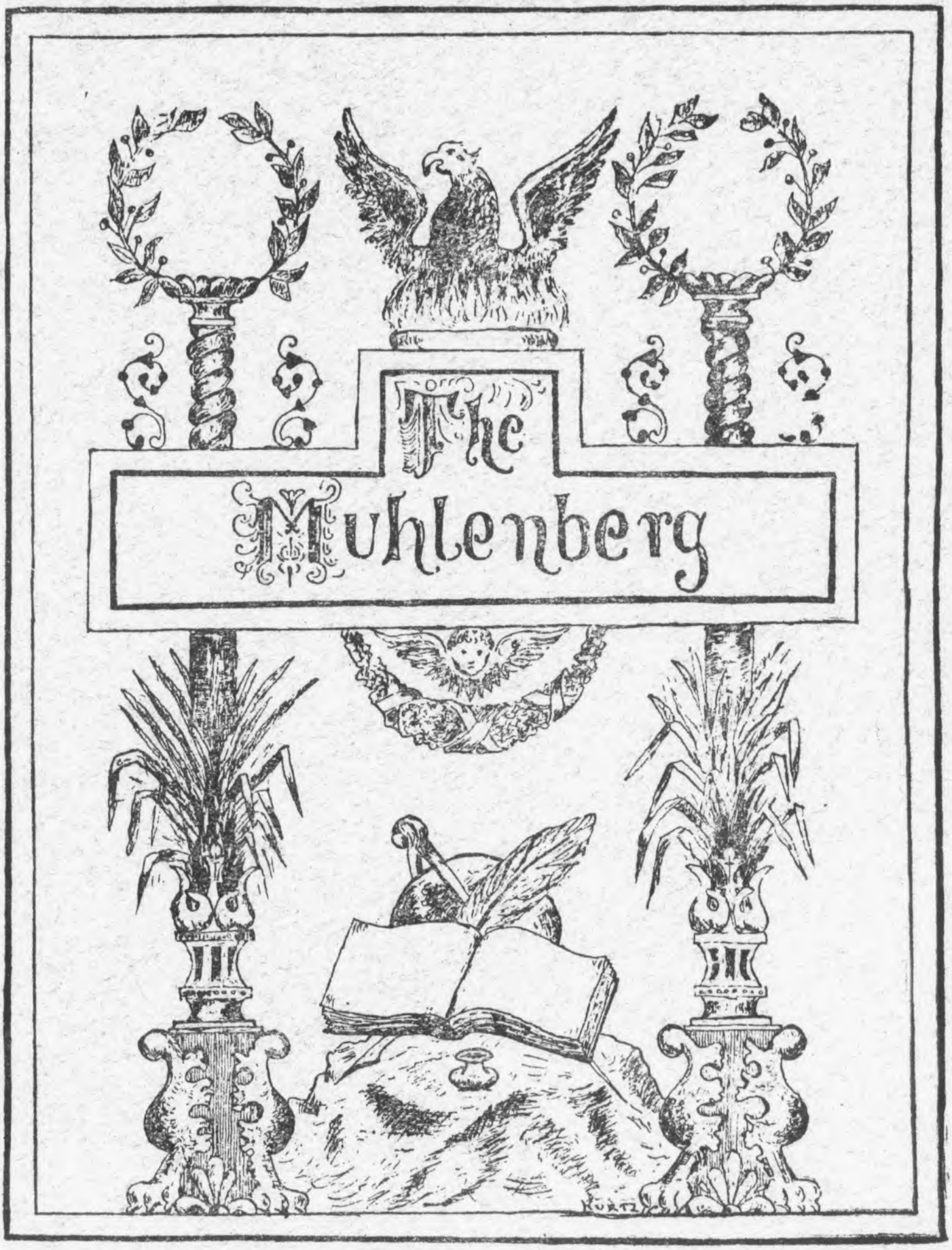

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Contents.

Longings of the Heart, ... 249
M. C. Hoffman, '04.

The Green and Yellow Flag, ... 249

Coal Mining, ... 256
Oliver R. Bittner, '03.

Knighthood, ... 262
M. L. Burger, '04.

Editorial, ... 265

Athletics, ... 268

Our Alumni, ... 269

Book Review, ... 274

Personals, ... 275

THE MUHLENBERG.

"Literæ Sine Ingenio Vanæ."

Vol. XX. ALLENTOWN, PA., MAY, 1903. No. 9.

LONGINGS OF THE HEART.

M. C. HOFFMAN, '04.

Deep down in nature's constitution cell,
For aye a still small voice insists to dwell.
This voice, though small, is strong and full indeed,
And never hesitates to say its creed.
It sings the songs that ages past have sung,
Till Time himself his death knell shall have rung.
It leaps afront, incites itself to pray
For suitors that might truly feel its lay.

This heart is not and never will be still,
It always lacks like as the running rill:
'Tis money, maybe, that would set up sway,
Or fame, perchance, to sing when we are clay.
We look for friendships that can be but true,
And love in lieu, as love we tried to do;
Or happiness in glory quite serene,
And lovely joys that ever turn life keen.

Long as the human heart is nursing life,
Ambitions of the soul are due full rife.
A star of truth and sphere of love must shine,
Before that awful day of man's decline.
It can not be that man is only dust,
Or else 'twould be that saints have filched their trust,
And thus when once this life has had its day,
In fairer realms of bliss we hope to stay.

THE GREEN AND YELLOW FLAG.

'00.

"'Tis truly a blot upon the enlightened character of nineteenth century college life," said "Canker" Speler to his chum, "Hoplyte" Welle, as they strolled across the campus toward Fourth Street.

Speler and Welle were inseparables of the sophomore class of Milbeere College, and lived in the college town, Arpoot. The one had gained his nick-name, "Canker," because he was

always "gnawing" something. His friend answered on all occasions to the title "Hoplyte" bestowed upon him by his classmates because his progress in a Greek recitation was always marked with the slowness and precision supposed to have characterized the movements of a "heavy-armed" warrior of the Anabasis.

"It makes me grieve, it does indeed, to see such gross indifference to all that goes to make college years worth living," said Welle. "Now look at these darling Fem-Sems. They golf not neither do they tennis, nor yet croquet. And as for class spirit and an incidental class 'scrap,' the're as ignorant of the existence of such things, and the fun of 'em as—a 'mooley cow.' Day followeth day with dreary monotone of classroom rounds and study-hall hours, and of sentimental gushings over each other, or o'er the 'sweet teachers' frightfully delightful dearness.' Ugh! I do wish Della'd come home just once and say someone had pulled someone else's hair. This 'happy-family' business is neither natural, healthy nor wise."

"Oh, bother their dear thick heads, anyhow! There's that cousin of mine, a freshman, has had enough hints from me to furnish excitement for three colleges in the most approved way. But when I tell her of how 'they do things at other places,' she only blinks, and giggles, and says, 'Oh, Fred, how fearfully jolly,' and there it ends."

They were passing Arpoot College for Young Women now, better known to college men as "Fem-Sem." On the broad piazzas and across the small campus groups of girls were sitting, or strolling arm in arm, and with arms intertwined most lovingly. The tennis courts, and the basket-ball grounds were deserted. An air of apathy and listlessness seemed to hover around the place.

It did seem rather strange that the girls who had come to the college in the last two years had been such a quiet, unathletic crowd. The years before had been filled with flag-raising contests, stair rushes, basket-ball games, and tennis tournaments, executed in that uniquely exciting interest with which a live girl invests her more active recreations. But the girls who had made those things go were now staid juniors and dignified seniors; and all they could do by way of suggestion and advice seemed to fall upon barren ground.

The college men, who felt a deep personal interest in the Fem-Sem affairs, and who always graced or disgraced every occasion with their irrepressible presence, felt the change most keenly. The receptions and soirees were but sorry affairs when the girls knew naught but the small talk which your average collegian most heartily abominates. Oh! for some excitement at Fem-Sem to furnish a "decent" topic for conversation. Oh! for a girl who could talk "sport," or at least show a mild interest in the strenuous 'varsity and class affairs at Milbeere! There seemed to be no common ground on which the young men and young women could meet; the fellows lost interest, and the cordial relations of long years standing between the students of the two institutions threatened to suffer materially.

Plainly something must be done; and "Canker" and "Hoplyte," always to the fore when a question of college or class spirit and college loyalty was at issue, heroically resolved to save the day.

"I say, Hop, can't we do something to promote class spirit among these girls, and raise some excitement in this dead old place?"

"Well spoken, Cank, old boy, and quite like the loyal son of your Alma Mater that ye are. An' pfwhat shall the natur' uv th' doin's be?"

"Me private opinyon, me dear Hop, is—an' oi hope ye'll be asharin uv it wid me—is that we moight evoloot sum skeem to get th' girls to glarin' at wan another, an' then, be gobs, to scrappin'—but enough of foolery. I'm in earnest. My plan is this: we must cook this thing up between your sister and my cousin. Della's a soph, and Kate, a freshy. Now I'll find out from Kate what their colors are, and then we'll make a freshman banner and hang it up on the dome of their chapel. Meantime you can hint darkly to Della of a scheme which, you heard through me, the freshmen had up their sleeves and just drop an incidental conjecture that it might be a flag raising. That'll put the sophs on edge; and when they see the flag they'll just sail into those freshies in proper style. I'll yarn to Kate what all good freshman do when the honor of their class is at stake, and we'll trust in that way to have the greenies realize the duty of defending

themselves when attacked. Oh! Hop, there'll be a beautiful mix. Now you just see."

"My boy, I predict that J. Pierpont will solicit your partnership within a year, such is your astonishing ability to concoct diplomatic schemes. Well, now you've set the pace, count on me to keep it up. I see the dawn of brighter, livelier, days. Here's your house. S'long."

Next morning Speler called for Welle before he was out of bed. Coming up into his room, he greeted "Hop" with a look of pained disgust.

"Hop, those girls are just impossible! Think of it! Those freshmen don't even have class colors, and here's over half the year gone. Kate acknowledged that without a blush last night."

"Well, that plan's dished," said Welle sleepily.

"Dished nothing! If they don't have colors we must give 'em colors, that's all. How would green and yellow do, Hop? Oh! I say, wake up and help a fellow along, won't you?"

"There, Canker, don't get flustered. The enormity of a class six months old existing without ribbons quite staggered me. Your plan's O. K., of course. But now we must to school. Just keep your old brain busy to-day; and to-night we can meet and do the job."

That evening, closeted in Welle's study, the two worked long and earnestly on a large green banner cut from the remnants of a baize billiard table cover. Upon it by dint of perseverance they glued two large figures cut from yellow cardboard. Furnished with yellow streamers and stout cords, by which to fasten it to the dome of Fem-Sem chapel, the completed class flag hung upon the wall at last. They gazed upon it fondly.

"Isn't she a beauty, Hop?"

"Think of the possibilities wrapped up in that bit of green! Won't the fellows rejoice to hear of a 'scrap,' a genuine class affair, at Fem-Sem? Ours shall be the praise, my boy."

It was decided that the hour was too late to make the hanging that night practicable; and besides Hoplyte suddenly remembered that he had forgotten to disclose his knowledge of the freshman scheme to Della.

For safe keeping Canker was to take the flag to his own room for there were no girls at his house. The following night they would hang it out.

Next day Welle did his duty as far as divulging the secret was concerned. The plan thus far worked to perfection, for Della, although mildly surprised, was not slow in informing her classmates of what she had heard. Making use of the remarks of her brother as to the method of procedure in such cases, and of the counsel gained from some of the senior girls, Della led her class to decide that should the freshmen attempt to float such an audacious thing as a class flag, it must come down forthwith even at the expense of personal effort.

The evening was a stormy one, and the young promoters of class spirit could not complete their carefully laid plans. Kate Speler spent the evening at her uncle's home, and of course had to inspect Fred's den. He was over at Welle's.

The fourth night after the hatching of this ambitious plan for the development of "modern college spirit" at Fem-Sem by her two well-wishers was cloudy and dark. As the midnight stroke sounded forth from the college clock, two dimly outlined figures flitted across the Fem-Sem campus and climbed into the great cherry tree standing in the rear of the chapel. One limb of this tree reached far out over the lower roof. Across this one figure began to crawl. If the lower roof could be reached this way, access to the dome would be comparatively easy. Alas! Just as Welle was about to grasp the roof's edge, there was a crash as he fell down through the branches to the ground. His weight had proved too great. At any rate, he was not hurt.

But it was plain the roof could not be gained that way, so a forage upon the neighborhood was made, to secure a ladder. Several were found, but all proved too short. Were their cherished hopes to be blighted? Hoplyte thought so, and said so most dolefully.

"Wait a bit before you cry," said Canker.

Suddenly he grasped his friend's arm as they were tiptoeing across the front of the campus.

"I have it, old man! Look up here. We'll swing it from the limb of this great elm that hangs right over the walk from the 'dorm' to chapel. They can't help but see it there. We'll hang it just out of reach and it'll not be half so easy to

get as up on chapel where there are steps. A girl can't climb for a cent, anyhow, so when they can't reach it they'll just lay to an' pull each other to pieces. What a lark!"

So with much grunting and straining the elm branch was reached, and the banner of conspiracy floated right over the walk, tantalizingly out of reach, and securely fastened. Then the two arch conspirators slipped down, and went home, tired but happy.

Next morning just before chapel hour at Fem-Sem, Della Welle came up the walk and spied the banner. It was flapping wildly in the breeze, and all she noted was that it was green and had yellow streamers.

"Those silly freshmen have chosen green and yellow as their class colors," was her thought as she raced to inform her classmates of the advent of the expected freshman challenge.

The class of '87 came out of the dormitory in a body just as a circle of freshmen stopped beneath the flag, gazing at it in evident wonderment.

"Oh, you needn't think that horrid old flag of yours will stay there long, you sillies. It's coming down right away. We've sent for Daniel to cut it down. And if you disturb him we'll fight you." This came from the class of '87, the last words pitched in very high key.

"Why, girls, it isn't our flag at all," said they of '88 in chorus.

"Nonsense! You're trying to guy us. Whose would it be if not yours? Those are your colors. Ours are black and gold."

"How silly! We don't have class colors at all. And who'd take green and yellow, anyway?"

"Who, but green freshmen?"

"Now you think you're smart. But it is your flag, for there's your number on it. See!"

The wind ceased for a moment, and as the flag hung limp, there, sure enough, upon its bosom were the unmistakable figures '87.

The mystery stunned them for a minute. Then some bright '87 maiden cried, "Girls, those freshmen are trying to insult our class. Down with them. Let's mob them."

Even then the promoters' scheme might have been realized had not Kate Speler burst in upon the excited group.

"Whatever is the matter with you people?" she asked.

They all explained at once.

"Oh! Why! Why—girls, that's my cousin Fred's flag. He's just been telling me lately about how the classes at college were—Oh! he-he-he! Such a joke! '87—why that's his class at Milbeere. They were going to put up a banner, I think, to tease the freshmen, or something like that, 'to raise a class scrap,' he said—whatever that is. I saw that banner two nights ago in his room in the closet. And, don't you see, girls, they got to the wrong campus, and hung it up here instead of at Fourth and Walnut! Isn't it just too awfully funny?"

A shout went up from all the girls, and then Daniel, the colored man-of-all-work, appeared, ladder in hand and proceeded to remove the cause of the excitement. The threatened "rush" was all forgotten.

Proud of their achievement and certain of success, Canker and Hoplyte had scurried off to college that morning, and marshalling a host of their friends, had led them out Fourth Street in haste, "to see the Fem-Sem mix."

But the campus resounded with no shrieks, or groans, or shoutings shrill. The girls arm-linked, loving, as of yore stood watching Daniel descending from the ladder with the green and yellow flag upon his arm.

The comments upon the spirit of those girls, which arose in the ranks of that crowd of college men, bear no repetition. They were severe, to say the least.

"Oh, there are the boys now, looking for their flag," said some girl.

Kate grabbed the fluttering thing from Daniel and ran down the walk toward the astonished boys.

"Here, Fred," she said, as she reached the gate and handed her burden over the fence. "Here's your class flag. You know, the one you had in your closet the other night, with the '87 on it. Too bad that you were so excited last night as to get it on our campus instead of your own. It hung on our elm this morning, and the girls were going to fight about it, but I explained that it was yours, so we had Daniel cut it down. I just thought I'd give it to you, when we saw you looking for it. Good bye. He-he!"

She was gone.

The college men looked at the two chums. Sadly they gazed at the telltale '87. Then they burst into a roar.

"Oh, Cank!"—"Oh, Hop!" "We got the numbers mixed!"

Then their laughter stopped, for they had their fellows to reckon with; and the guying was unmerciful. They straightway lost the old names "Canker" and "Hoplyte," and became to all who knew them "Green" and "Yellow."

The girls pursued the even tenor of their way.

COAL MINING.

OLIVER R. BITTNER, '03.

There are four great carboniferous coal fields in the United States. The first and most important of these is the Appalachian or more properly the Alleghany. This field extends in length eight hundred and seventy-five miles, and its width is from thirty to one hundred and eighty miles. Its direction is from northeast to southwest. It covers the western part of Pennsylvania, the eastern part of Ohio, the western corner of Maryland, nearly all of West Virginia, the eastern part of Kentucky; it crosses Tennessee, and ends in the central part of Alabama. It is, however, remarkable that several of the largest coal-producing regions surround this field like islands. For example, there is the northeastern anthracite region in Pennsylvania. It is the smallest in area, and yet the most important and productive.

The second coal field occurs in the central part of the State of Michigan. Although it is spread over a large surface it is inferior in importance to all the others, having only a thin seam of coal, of a poor quality.

The third coal field is of enormous dimensions, covering two-thirds of the large State of Illinois, the western part of Indiana, and the western part of Kentucky. The best coal of this field is found in Indiana. However it is not equal in quality to the coal of Pennsylvania.

The fourth coal field is in Iowa. It extends southward into Missouri and into the eastern part of Kansas, the seam of coal being generally thin in all these States, in some places too thin for mining. The only other carboniferous coal fields in America are those of Nova Scotia and New Brunswick, the latter of no practical importance. The number of tons that

are mined from year to year is something astonishing, and if all the coal that has been mined could be seen on one heap, it would assume the form of a gigantic mountain.

There must have been a great abundance of vegetable life when the deposition of coal took place. Were our present forests uprooted and overthrown, to be covered by sedimentary deposits such as those which cover our coal seams, the amount of coal which would be formed thereby would amount to a thickness of perhaps two or three inches at the most.

It is interesting to note the structure of an anthracite coal seam, which rests in a trough-like basin with sharp, elevated ends, a feature which applies to all of them. These seams are sometimes in folds of great size. The general course of these folds and flexures of the strata is east and west. In mining phrases, the crest of the folds is called the anticlinal, the trough or bottom the synclinal.

The series of strata consist of a number of coal seams from six to fifty feet in thickness, with other smaller ones. These coal seams usually have fire-clay floors and black shale roofs, and are separated by alternate layers of sandstone and sometimes shales from ten to five hundred feet thick. Thus each sheet of coal extends by itself as far as the valley does in which it lies, cleaving down through the mountain from summit to base, from end to end, passing under the adjoining valley and reascending through the length and breadth of the mountain on the other side. Each coal bed does this independently of each other, never coming into actual contact however near, except in faults.

It is observed that a shallow basin does not contain so many seams of coal as a deep one, the thickness of the intermediate rocks being the same. But it appears like one of the compensating and equalizing provisions of Nature that the numerous coal seams in the deep basins are thinner than the fewer beds in the shallow basins. The depth of the basins, however depends on the power of the compressing forces which formed them. The thickness of the coal seams is owing to the local distribution of the vegetable material of which the coal was formed. In mining the largest seams are taken, and the best coal and cheapest to mine is of value in mining. Where the mammoth bed is found to be fourteen, twenty, twenty-five, or thirty

feet thick, all the coal is mined in that alone, even if in doing so all the smaller seams be destroyed, on the principle that it affords an abundance of coal for our day, and future generations may take care of themselves.

As a general description, it might be said that in the deepest part of the first or Schuylkill coal-field there are fifteen coal seams, each from three to twenty-five, in all one hundred and thirteen feet in thickness, of which eighty feet is considered marketable coal. The anthracite coal field of this region on an average possesses a thickness of seventy feet. However, different mining engineers differ very much in their estimates, yet, they all agree that the quantity is large, and the waste in mining, and in the process of breaking by which the coal is prepared for market, is enormous.

The edge of a coal seam is not always covered with rock, unless the coal has been removed by some cause and the upper rock has dropped down and closed the opening. Usually, the rocks and seam of coal are found broken off together, and the edge is covered with loose soil. Black dirt mixed with soil often leads to the discovery of the seam. These edges or outcrops will appear on the side of mountains, and many of the large eastern American coal fields are found on summits of broad, flat-topped mountains, forming elevated tablelands, with no very great height of rocks above the coal seams. In these situations the dip of the coal is first ascertained, the mines are opened on the lower side, so as to take advantage of the descent to bring out the coal on a railroad track and to drain the mines of water. If the country is not favored with mountains and valleys, as on the prairies of the Western States, access is had to the mines by sinking shafts or large wells to the necessary depth, and steam power is used to elevate the coal and pump out the water. In China, where no such machinery is known, the water is carried out by an inclined shaft, the work being done by blind men who labor for little, one of these standing in each of the hollowed-out steps and bailing the water from his step to the one above him. An elevator, as it is called in a factory or in one of the high buildings in our cities, will give a good idea of the machinery used in a coal shaft. The only difference is that one is cut through rocks instead of being erected in a building, and is divided into two parts for ventilating purposes.

In the anthracite regions, and occasionally in bituminous coal regions, mining is done by means of slopes, which are simply inclined planes or sloping tunnels under ground, generally cut in the coal seam. After descending to a convenient depth, gangways are turned off to the right and left in a nearly horizontal manner, and from these, breasts or rooms are opened in the coal seams. If the coal seam is sufficiently inclined, as anthracite generally is, the coal is worked "on the run," as it is called, or by being allowed to fall by force of gravity down the smooth rock floor of the chamber into the mine cars. Another method which is often used in places where the water can easily be drained is the drift. The coal is then taken out without machinery. In order to open a mine by a drift, the loose soil covering the edge of the seam is first removed and a passage is made, lined with timber and plank as far in as the face of the coal, where it is found under a solid rock roof.

In examining a coal seam which is to be worked, one of the most important things to consider is whether it has a good roof, as the layers of rock directly above the coal seam are termed. A hard, strong, self-sustaining roof is of the utmost importance in mining, and the safety and economy with which the mine may be worked depend very much upon this. Sometimes there is a sufficient depth of covering over good coal, but the strata directly over the coal may be fragile clay-slate or shale. In such cases a great amount of timber is necessary to prop up the roof. Sometimes the top part of a seam of coal is left unmined to strengthen the roof, but in such a case the production of coal is very much lessened for a given area. The shale or slate over coal, however, is often very hard and strong, and then it makes a good roof. Frequently the sandstones, or in the Western States, limestones, are directly above coal seams and these make very strong roofs, admitting of wide chambers and requiring fewer props. The depth of cover or rock over the seam of coal to the surface of the ground, necessary to form good and minable coal, varies in different localities from ten to thirty feet or more and varies, also, with different kinds of coal. In matters of this nature the experience of mine operators is very necessary.

The floor of a coal seam is frequently fire clay, and if it happens to be soft it is as unfortunate as a bad roof, because

the wooden props used in supporting the mining-chambers, and even the pillars of coal left in mining, will be forced into the clay by the weight upon them, and the bottom clay, when wet, rises up and fills the mines. This is called a creep. Fortunately this is not frequently the case. Generally the fire clay has been transformed into shale or hard rock. This fire clay is sometimes several feet thick, and when it is quite pure, is valuable in manufacturing fire bricks. In this clay are often found the fossilized roots and stumps of carboniferous trees, showing that it was the subsoil of the vegetation of which the coal was formed.

It is to be observed that numerous and well-laid-out passages are cut through the coal seams in a mine. There is an old pit near New Castle which contains not less than fifty miles of passages. There are other pits whose main passages are not less than four or five miles long. So great an extent of passages requires some special means for keeping the air within it in a pure state, such as will render it fit for the workers to breathe. The farther one is away from the main passages the less fit the air is to breathe. Therefore it is necessary to have an efficient system of ventilation throughout the mine. This is effectually done by two shafts, called respectively the downcast and the upcast shaft. The shaft may be circular, rectangular, or oval in form. In this country it is usually rectangular, measuring about twelve by thirty feet, and divided into a pump-way, two carriage-ways, and an air-way. If there is one of these shafts at one end of the mine and another at a remote distance from it, a movement of the air will at once begin, and thus we have some kind of ventilation. But this is however quite insufficient to provide for the necessary quantity of air for the workingmen in the mine. Before an efficient system of ventilation was provided there prevailed much sickness among the miners owing to the poisonous effects of breathing the same air over and over, the air being also charged with gas given off by the coal itself.

It is necessary to have some artificial means by which fresh air may be distributed throughout the mine. Among the various mechanical appliances which are used to ensure ventilation there may be mentioned pumps, fans, and pneumatic screws. Where there are upcast and downcast shafts, a slight movement of air is experienced, but this is not sufficient

to sweep out the foul gases. Therefore a means is necessary by which the air is greatly disturbed and a current created. Formerly fresh air was forced down the downcast shaft which was to force or push the foul air up the upcast shaft. Sometimes falling water was utilized to create a current. But these methods were superseded by another, which consists in employing an immense furnace, burning constantly, at the bottom of the upcast shaft. By this means the column of air above it becomes rarefied and ascends, while the cooler air from the downcast rushes in and spreads itself in all directions. Besides, ventilating fans are utilized to distribute air all over the mine. Sometimes, to introduce air in various passages, barriers and tight-fitting doors are used. In this way a current may be created and caused to traverse every portion of the mine. Boys are stationed at these doors, who open and close them for those passing along, in order that the current may not circulate through passages along which it is not intended it should pass.

The greatest dangers which confront the miners are those which result, in the form of terrible explosions, from the presence of inflammable gases in mines. The great walls of coal are constantly exuding greater or less quantities of gas into the air. When a great amount of coal is brought down by an explosion, by dynamite or by some other agency, large quantities of gas are sometimes set free, and this is not only highly injurious to the health of miners, but it constantly threatens them with an explosion. Fire-damp may be sometimes heard issuing from seams with a peculiar hissing sound. If the volume is great, the gas forms what is called a blower, and this often happens in the neighborhood of a fault. Sometimes these blowers are exhausted in a few moments, but in other cases they last for years, this being the case at Wallsend where the blower gave off one hundred and twenty feet of gas per minute. Under such conditions the gas is usually conveyed in pipes to a place where it can be burned in safety. In Western Pennsylvania there are also places where natural gas issues in large quantities from the ground.

Coal is to the world of industry what the sun is to the natural world, the great source of light and heat, with their innumerable benefits. From coal we generate steam and electricity, and by means of its heat we manufacture steel.

Therefore, these three most powerful among the physical agents of modern advancement have their source and basis in the coal mine. Here, then, in these dark and gloomy caverns, with their coarse and rude productions, is a good subject for thought; and on a cold winter's evening, when we enjoy the pleasant warmth of a coal-fire, while our apartments are illuminated by the gas from coal, we should endeavor to have intelligent ideas upon the sources from which, and the means by which, these and so many other great comforts are derived; and above all we should see another instance of the wisdom and goodness of Him who in so wonderful a manner placed beneath our feet in exhaustless quantities and in an imperishable form the stored-up fuel of a world.

KNIGHTHOOD.

M. L. BURGER, '04.

There is no organization in the annals of history that appeals more to the human sensibilities than knighthood. Such high motives of good intent, such valiant service to humanity, such meekness manifested in such formidable strength can hardly be equalled by sage or king. We know that man by nature is selfish, arrogant, and avaricious. It is a mighty flame which has been kindled in man's docile nature by that beguiler whose anger was stirred up with envy and revenge to deceive mankind with great sins. What a marked contrast does knighthood present to the human comprehension. We may ask this question: Can man with all his weaknesses in well doing, elevate himself to such a pinnacle of usefulness for the sake of humanity? It certainly has been admirably solved by these valiant gentlemen. In the example of knighthood, true gentleness, true nobility of character, true chastity of mind have been manifested.

While we have related the fact that knights have been brave and true, let us furthermore explain in what way and manner their usefulness was manifested. In the time of the knights, humanity was on a very low basis of civilization, and, in view of this fact, nature called for helpers—strong-minded, earnest men, who would take upon themselves the sundry cares and trials of humanity. If the hand of affliction

was upon the people, the knights were the physicians who brought timely assistance. If the purple hand of Death came upon humanity, it was the knight who sympathized with the bereaved ones, gave pecuniary assistance, and aided the sorrowing ones in a diversity of ways. If pestilence or famine spread over the land, the knights were the individuals who alleviated the sufferings and wants of the poverty-stricken populace. Sheltered in their iron abodes among the highest mountains, they feared not the enemy who was constantly lurking in their precincts. In many ways the knights assisted in the warding off of evil which threatened destitution both on land and sea.

Knighthood, as it is associated with history, is of northern origin. A certain value of land called in England a "knight's fee" and in Normandy, "fief de haubert," was alloted to a tenant, who, in return, bound himself to follow his lord to battle. Thus we see that in the early days knighthood was but a part of the feudal system, and could boast little of that nobleness which afterwards distinguished it. Again, in its association with language, knight as derived from the Teutonic tongue, "knecht," is defined by Green as "*puer*, *familus*, *servus*," or an attendant or servant. The word corresponding to our knight is in most languages derived from the horse as for instance the French "chevalier" and the Danish "Ridder."

The knights were a separate military body set aside to attain honor by warfare. Such were the Grecian warriors called knights, and the Roman *equites.*

Furthermore, in its association with history, its real and true history begins with the Crusades, A. D. 1095 to 1291. During these wars knighthood assumed a valiant character. John Lord in his "Beacon Lights of History" says: "The great external event of the Middle Ages was the Crusade. Indeed it was a common enterprise in which all knights engaged. No one man represents that mighty movement. It was a great wave of inundation, flooding Asia with the unemployed forces of Europe, animated by passions, which excite our admiration, our pity, or reprobation."

The younger sons of noble families of knights enlisted under the barons or wealthy lords, in whose service they might hope to gain honor, and even riches, which would raise them to an equality with their elder brothers. Barons were glad to

take these adventurers into their pay, and it was not long before knighthood, won by voluntary service, became more blessed than that feudal sort, which was the right of the eldest son. During the Crusades knighthood became blended and almost identified with religion. John Lord says: "It was a semi-religious and a semi-military movement. Every knight pledged himself to aid in recovering the land of Palestine from the Saracenic rule." Another trait of character was the worship of woman. "Dieu et Notre Dame" was associated on the lips and in the heart of every true knight.

In France, knighthood came nearest the ideal; but in Germany, knighthood was wanting in courtesy, and too often regarded noble birth as more important than noble deeds.

In brief, let us notice some of the organizations of knighthood. The Hospitallers or Brothers of St. John of Jerusalem, founded in the year 1043, nursed and took care of poor and wounded crusaders. After leaving the Holy Land, they first occupied the Isle of Rhodes, and then Malta, whence they were expelled by Napoleon Buonaparte in the year 1798. The Templars were also founded, being supposed to have a house near the supposed Solomon's Temple, in the year 1118, for the purpose of protecting pilgrims. Having been accused of heresy, they were suppressed in 1311 by Pope Clement the Fifth at the instigation of Philip the Fair of France, who banished, imprisoned, and killed them. The Teutonic Order, instituted at the siege of Acre, at the close of the 12th Century acquired great power, and in the 13th Century conquered Prussia, Liviaria, and Courland from their heathen chiefs. The Spanish order of St. James of Comepostella was founded for the defence of pilgrims at the shrines of those saints, and these knights continually fought with the Moors.

Thus we see that knighthood, wherever established was a power for good. This love for humanity superceded their selfishness, which should always receive the highest commendation.

Man can never expect to be free from the follies and disturbances of human nature. He is prone to sink at times into adverse paths without serious intents. Knighthood is a most fitting example of this class. While it is true that the knights at all times did not uphold that sanctity of heart toward humanity which we might have expected, yet their achievements for good quite equal their shortcomings, and we can still honor their personality. And thus may the chivalry of the Middle Ages be kept fresh in the hearts and minds of true-hearted, courageous, noble-endeavoring men.

THE MUHLENBERG.

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Editorial.

The Seniors' troubles, in college, are nearly over. Those dreaded exams are past and Commencement is before us. The Class of 1903 can feel proud of the excellent record it has made all through the course, but particularly during the last year. Ten of its twenty-seven members have averages of 97 or better, and nineteen, of 95 or better.

Soon there will be a new Muhlenberg, a Greater Muhlenberg, and we Seniors will rejoice with the rest. But the new Muhlenberg can never occupy the place in our hearts which the old Muhlenberg fills. Four long years of memories, of joys and sorrows, pleasures and pains, tasks and diversions, bind us and our Alma Mater together with bonds which will last all our lives. We shall watch with glowing pride the growing glory, the ascending star of Greater Muhlenberg, but the dear walls of old Muhlenberg which sheltered us, and between which we received that education and training which, God willing, will some day make us a credit to her, can never, never be forgotten.

The first number of the annual series of lectures was delivered in the college chapel on Thursday, April 13th, by the Rev. Jacob Frey, D. D., of the Lutheran Theological Seminary at Mt. Airy. He gave us a very interesting, as well as instructive, talk on "Impressions and Observations in Norway." Dr. Frey is a very eloquent and pleasing lecturer, and during the course of his remarks he impressed his auditors to such an extent that they left the chapel feeling that they had spent a very profitable hour, and that they had enjoyed a rare treat. Most of the time he devoted to a description of the natural scenery and the geographical features of that interesting country, sometimes known as "The Land of the Midnight Sun." He said in part:

"The scenery along the fiords is so exquisite, so unique, and the slopes of the mountains so steep that one can not pass these phenomena of nature without being inspired and thrilled with their grandeur and sublimity. There are farmhouses hanging along the mountain sides at an angle of 45 degrees.

The people are polite, honest and industrious. Their schools rank among the very best. In all lands and in all countries on the face of the earth are they imitated, and considered as a model and pattern. Some of the greatest sculptors that ever took a chisel in their hands, and some of the best musicians that ever sounded a note were Norwegians.

In concluding, the religion of this country is distinctively Lutheran. While their form of worship is not as liturgical as ours, yet in their own peculiar way they are intensely in earnest in their devotions. The Lutheran Church may well be proud of the fact that her principles and her doctrines are practised by such honest and intelligent people as the Norwegians."

DRY.

* * *

The lecture entitled "A Defense of Shylock" was both interesting and instructive. It was delivered by James Young, an actor, who has made a special study of the Shakespearean plays for a number of years. He proved that the character known as Shylock in "The Merchant of Venice" is not deserving of the severe censure and harsh criticism to which he has been exposed. He is a man who has been vexed and disturbed by the merchant Antonio, until it was

impossible for him to endure it any longer. There seems to be sufficient evidence at hand to prove that Shylock was not a Jew. Revenge is not characteristic of a Jew.

Mr. Young is an honorary member of the Sophronian Literary Society and as a token of his appreciation of this honor he offered this lecture. It was very well attended by the students and friends of the college, and greatly enjoyed by all. DRY.

* * *

On Thursday, May 7th, Prof. John Yetter, Ph. D., an instructor at the East Stroudsburg State Normal School, delivered a lecture in the college chapel entitled, "The Influences of the Natural Sciences upon National Education." This was the second number of the series.

In expounding this subject he described the different schools and school systems of England and Germany, and compared them with those existing in America. He made an earnest plea for the sciences as having an important bearing upon the training and culture of a student. He did not, however, advocate the study of the sciences to the exclusion of the classics.

"Science" he says, "is important, because it is preëminently a study of probabilities. Many problems confront the student and he is not satisfied until he has performed the experiment for himself, and has seen in what it resulted. The same state of affairs confronts the student when he gets out into active life.

Science opens a myriad of opportunities to the young student. If he is successful in solving one of these problems he has done something which will make him famous. The unexpected always happens in the laboratory. All the great discoveries in science have been made accidental. They have all been made while in search of something entirely different."

Prof. Yetter is an alumnus of the institution and was at one time an instructor in the English department. DRY.

* * *

On Thursday afternoon, May 14th, the students and friends of the college gathered together in the chapel for the purpose of listening to the third and last number of the lecture series.

The lecturer was Rev. Edwin F. Keever, A. M., of Catasauqua, a member of the Class of '86. His subject was "Shafts of Light from a Dark Age." He briefly outlined the history of the Middle or Dark Ages. The three shafts of light which emanated from this period of Mediaeval History according to his interpretation were Humanism, Realism, and the Renaissance.

Rev. Keever is a diligent and profound student of history, as was shown by his presentation. He is an alumnus of whom Muhlenberg College may well be proud. He presented his subject in an interesting and impressive manner, doing ample justice both to himself and to his subject. In him we find a model which is worthy of imitation. He is an example of what can be accomplished if one is willing to put forth the effort. We feel as though we had been greatly benefited by his lecture. DRY.

Athletics.

The base-ball season has opened in earnest, and in nearly every institution of learning the boys are busily engaged day after day in hard and systematic practice. Muhlenberg is an exception, however, for rarely are our boys seen as a team engaged in such necessary training. It has yet to be demonstrated that a base-ball team worthy of the name can be developed without practice, and a decent field for practice. So far three games have been played. As a result of these games, one victory but two decisive defeats already stare us in the face.

MUHLENBERG, 5; MORAVIANS, 4.

Muhlenberg opened her base-ball season by defeating the Moravians on Saturday, April 18th, at Allentown. The game was an interesting one and both teams played fairly well, as the score will readily indicate. The line-up:

MUHLENBERG.

	R.	H.	O.	A.	E.
Marshall, c,	1	1	3	1	0
Haines, ss,	0	0	1	1	1
Weber, 1b,	1	2	15	0	1
Youse, 3b,	1	0	2	1	1
Eschonbach, p,	0	1	1	0	0
Keller, lf,	1	1	1	0	0
Shalter, cf,	1	3	3	0	0
Dry, rf,	0	1	0	0	0
Griesemer, 2b,	0	0	1	1	2
Totals,	5	9	27	4	5

MORAVIANS.

	R.	H.	O.	A.	E.
Johnson, lf,	1	1	1	0	0
Moench, 3b,	0	0	2	2	1
Sterner, c,	0	0	7	1	1
Meinert, 2b	1	0	1	2	0
Cruikshank, cf,	0	0	1	0	0
Holton, p,	1	1	1	1	0
Shofer, ss,	0	0	5	2	0
Runner, rf,	0	1	0	0	0
Shields, 1b,	1	1	9	1	1
Totals,	4	4	27	9	3

Time of game—one hour and thirty minutes.
Umpire—Swank.

MUHLENBERG, 1; URSINUS, 20.

On April 25th Muhlenberg was defeated by Ursinus, at Collegeville. This decisive defeat was largely due to the fact that our catcher was unable to hold the speedy balls of our pitcher. The line-up:

MUHLENBERG.

	R.	H.	O.	A.	E.
Ochs, c,	0	0	2	0	1
Shalter, lf,	0	1	2	1	1
Kriebel, ss,	0	0	1	2	2
Youse, 1b, p,	1	1	10	1	1
Haines, cf,	0	0	0	0	2
Rader, p, 1b,	0	0	6	2	1
Specht, 3b,	0	0	2	2	2
Neff, 2b,	0	1	3	2	0
Keller, rf,	0	1	1	0	0
Totals,	1	4	27	10	10

URSINUS.

	R.	H.	O.	A.	E.
Kelley, cf,	1	1	2	0	0
Townsend, p,	2	2	1	2	0
Price, c,	2	2	10	2	0
Faringer, 3b,	4	4	2	4	0
Snyder, ss,	3	2	1	3	1
Chamberlain, 1b	2	1	10	0	1
Hoffsommer, 2b	2	0	0	1	0
Settel, lf,	3	1	1	0	0
Place, rf,	1	0	0	0	0
Totals,	20	13	27	12	2

Time of game—one hour and thirty-five minutes.
Umpire—Griffith.

Our Alumni.

'69. Rev. R. F. Weidner, D. D., L. L. D., of the Chicago Theological Seminary, intends to spend the summer in Switzerland.

'71. At the convention recently held in St. John's Lutheran Church, Allentown, in the interests of the deaconess movement in the Lutheran Church, Rev. J. F. Ohl, Mus. Doc., City Missionary of Philadelphia, read a good paper on "The Work of the Christian Deaconess and that of the Humanitarian Philanthropist." His address has been changed to 25 North Fiftieth Street, Philadelphia.

'74. We understand that Hon. M. C. Henninger, of Allentown, has registered as a candidate for the nomination of Judge of the Lehigh District, on the Democratic ticket. His classmate, Hon. James L. Schaadt, is said to have aspirations in the same direction.

'79. Hon. Frank M. Trexler, President Judge of Lehigh County is President of the Y. M. C. A. of Allentown, that this week dedicates a building said to be worth $130,000.

'80. Rev. J. W. Klingler, Dushore, Pa., for the fourth time during his pastorate preached the memorial sermon on May 24 for Sullivan Post, No. 388, G. A. R., and on the evening of May 3d, for the third time since 1898, he preached the commencement sermon for the Dushore High School.

'80. Dr. George T. Ettinger, of the Faculty, recently delivered addresses in behalf of the college cause before the Danville Conference, at Selinsgrove, and Rev. Wm. J. Bieber's congregation at Hellertown, Pa.

'81. The body of J. Allen Schaadt, who recently died in Philadelphia, was brought to Allentown and interred. For many years he had been a cartoonist on the leading Philadelphia papers.

'84. Rev. Wm. D. C. Keiter presided at the Convention in the interest of the Deaconess cause, held in Allentown on Ascension Day.

'84. Rev. Prof. Elmer F. Krauss, of the Chicago Theological Seminary, is visiting in the East.

'93. The Luther League Convention, a complete account of which appeared in last evening's Lehighton *Journal*, held its final session this morning.

By a vote of the delegates the next convention will be held at Lansford.

Last night's session was largely attended. Rev. Brunning conducted devotional exercises, Prof. E. T. Kunkle spoke on the "Training for Church Membership," Rev. Wuchter spoke on the "Young Men of the Church," Rev. J. O. Schlenker discussed the Bible, its nature and contents, after which Rev. J. J. Kuntz conducted the Question Box. The program was

interspersed with excellent singing by the choir. The convention adjourned at noon to-day. It was voted one of the best in the history of the league.

'96. St. Paul's Lutheran Church, Allentown, Pa., Rev. George A. Greiss, pastor, has been torn down and will be replaced with a handsome new structure.

'99. R. Keelor Hartzell, M. D., one of the prize men of Jefferson Medical College last year, has located in Allentown.

'99. In the presence of a large assemblage of their friends, who gathered in St. Michael's Lutheran Church, corner Ninth and Turner Streets, Rev. Jonas O. Henry, of Topton, and Miss Ida L. Sefing were united in marriage at six o'clock last evening. In the performance of the ceremony Rev. Dr. J. Steinhaeuser was assisted by his son, Rev. Albert Steinhaeuser. A profusion of palms and spring flowers graced the interior of the chancel, and were arranged to bring out a tasty green and white effect.

The bride was attended by her niece, Miss Clara Kramlich, as maid of honor, and the following bridesmaids: Misses Lulu Koch, Sadie Blank, Florence Schock, of Allentown, and Miss Lottie Koch, Nazareth. Miss Katharine Sefing, a niece of the bride, was the flower girl, and Master Fred. Sefing, nephew of the bride, attended her as page. The best man was Victor Koch, of Philadelphia, and the ushers were Ambrose A. Kunkle, Ralph E. Kline, Allen L. Benner, and John B. Geisinger. The bridesmaids entered the church through the vestibule, and walked down the main aisle to the door, where the bridal party was met. All then moved to the chancel railing where the officiating clergymen awaited them. The bride was given away by her father. At the conclusion of the ceremony bride and bridegroom exchanged rings, which were carried on a silk cushion by the page. Organist Kocher rendered the Lohengrin march as the party moved up the aisle, and during the ceremony the choir softly sang, "Love Divine, Oh Love Excelling." Mendelssohn's wedding march was played as the party left the church.

The bride was becomingly gowned in white, with trimmings of applique and pearls. She wore a tulle veil and carried a silver and white prayerbook. The maid of honor wore green silk mouslin with applique trimmings, and carried

white carnations. The bridesmaids were attired in white dresses and green sashes and carried carnations. The little flower girl made a dainty appearance in French nainsook and green sash. The page wore a costume of white pique.

Immediately after the ceremony the happy couple and guests proceeded to the bride's home, at No. 1334 Linden Street, where congratulations and well wishes were expressed. A luncheon was served. The dining tables were prettily decorated in white and green with festoons of smilax extending from the chandeliers. The evening was pleasantly spent in music and various amusements. The bride received a large number of beautiful remembrances of the happy event.

To-day Rev. and Mrs. Henry will take up their home at Topton, where the former has charge of a flourishing Lutheran congregation. Guests were present from Wilkes-Barre, Mauch Chunk, Allentown, Nazareth, Easton, Philadelphia, Fleetwood, and Topton.

Rev. Henry is a native of Stine's Corner, this County. He graduated from Muhlenberg College in 1899, carrying off third honor of his class. During his term at college he very acceptably filled the position of college reporter on the *Morning Call* staff. In 1902 he graduated from Mt. Airy Seminary and was ordained to the Lutheran ministry. His first work in the ministry was the organization of a mission in Ohio, which has since grown to a healthy size. He was elected to the Topton charge soon after his ordination and is now serving that charge, which also includes the congregations at Fleetwood and Rockland, Berks County. He is especially fortunate in the choice of his helpmeet, who is an active church worker and is possessed of all the qualifications requisite of a successful minister's wife. She is the daughter of Leonard Sefing, Sr., the contractor, of this city.—Allentown *Morning Call.*

1900. We clip the following from the Allentown *Morning Call:*

Elmer D. S. Boyer, of Vera Cruz, gave the students of Mt. Airy Seminary an old-fashioned Pennsylvania German Fasnacht social in his room on Wednesday afternoon at 4 o'clock. The genial host welcomed his guests royally. Eight colleges were represented and men were there from New

York to South Carolina, and westward as far as Ohio. But though of different States, and different opinions from one another, all were united in their appreciation of Mr. Boyer's open-hearted hospitality, and left with recollections of a most delightful afternoon. The table was beautifully decorated for the occasion. Fruit of all kinds adorned it, in the centre of which were placed side by side the photographs of Mr. Trump and Mr. Kuntz—a signal emblem of the genuine friendship prevailing there.

After the guests had partaken of the refreshments, and cigars had been passed around, Mr. Boyer announced the toasts. Loud cheers were given all the speakers; and the Pennsylvania German oration was vigorously applauded for its sparkling wit and fervid eloquence. The toasts in order are: "Muhlenberg College," Franklin S. Kuntz; "Mr. Franklin S. Kuntz," Charles J. Smith; "The Protoplastic Idea," Allen R. Appel; "The Sunday-School," Edward J. Wackernagel; "Mrs. Alden," John Yount; "Princeton," William M. Horn; "Seminary Reminiscences," Lewis S. Trump; "Wagner College," Fred. C. Claussen; "The Allentown Girl," Harvey L. Straub; "Perkiomen Seminary," John Schofer; "The Mt. Airy Girl," Frank Ulrich; "Pennsylvania College," Ray Richards; "The Greenville Girl," F. C. Martin; "Thiel College," Frank Bermon; "The Noisy Section," Roy Richards; "Pennsylvania German Oration," J. Howard Woerth; "The Chapel Committee," Allen L. Benner, "The Generosity of Our Host," Charles L. Dapp; "The Straying Lamb," Edward Boettger; "High German Oration," Mr. Seibert; "Lafayette College," Joseph Schantz. After the toasts had been given the company *una voce* called upon the host to make a few remarks, which he did with characteristic brilliancy. He said in part: "My idea in gathering you together was for friendship's sake. At no place is friendship needed so much as at a theological seminary. Men from different States and colleges come together here. Their minds are of different calibre and different trend, it may be, but all are united in one grand purpose. It is, therefore, essential to cultivate a friendly feeling among ourselves. Colleges do not make men; but rather, bring out what is already in them. In that way they prepare them for the great duties of life. So it is an advantage for men of different institutions to come together in this way.

The social side of our seminary life is often neglected. On that account I have invited you here, hoping it may be the beginning of a new era in our life at the seminary, when all differences shall be laid aside, and friendship reign supreme."

Three cheers were given for the host, after which the guests shook hands with Mr. Boyer, thanking him for a pleasant afternoon.

J. E. W.

Book Review.

"HER MEMORY." By Maarten Maartens. D. Appleton & Co.

When we look over the galaxy of bright stars that have done so much for the advancement of fictitious literature in this age, we shall be surprised to see how rapidly stars rise to prominence and fall into obscurity. What does this show? It shows simply this, that writers to-day write for the "Almighty Dollar" instead of "for the ages," and for the social, intellectual and moral development of man. To few or none of our present authors can we give the tribute that was lately given to Aeschylus: "His life was not a ruin; it was a pyramid or rather not a pyramid, but an Acropolis, with its Parthenon, its Erschtherum, and its Propylea, to which more choice spirits have bowed than have ever visited the Athenian shrine, and which, unlike the stones on which Phidias wrote his fame, will keep its brightness and its beauty forever."

Not so with this author. His fame is already beginning to wane. He has sprung up, flowered, borne fruit and died in less than a decade, and his works occupy back shelves already. Though his works were considered as standard by critics, and the author was by no means without appreciation in his time.

Several other works by the same author are, however, destined to be read for some time as standard English productions. "Joost Avelingh," a story of Dutch politics and a charming, all-round view of Dutch people and Dutch homes. "God's Fool" is another interesting and brilliant work by the same author. It is humorous throughout. "The Greater Glory," probably the most important work of this author, deals with high life in Holland. The story is full of color and of dramatic situations delicately wrought out.

The scene of the story is European. The principal characters are Anthony Stollard, son of a noble English family, who is left a widower early in life, and his only daughter Margie, or Margaret. After the death of Mrs. Stollard they leave England for the continent, and after some journeying they establish themselves in Italy, where they finally forget their sorrows. While there Anthony becomes heir to the possessions of his brother, which compels him to return to England, but not before he had established a permanent friendship with Lady Mary Hunt. The story is written in the best of English, the style is excellent, and the plot, though broad in the beginning, is brought to a nice conclusion.

Personals.

Dr. W.: "Who was Josephus?"
Renninger, '06: "He was the apocryphal."

Spohn, '05, spent Sunday, May 10th, at home.

Dr. Wackernagel was confined to his home for several days on account of sickness.

Kidd, '05 (translating in Latin, *victa furore,*): "Take the victory."

Sophronia elected the following officers: President, Huntsinger, '04; Vice-President, Heffner, '05; Corresponding Secretary, Hoffman, '06; Clerk, Bittner, '06; Critics, Deily, '04, and Kunkle, '04; Chaplain, Weiss, '06; Monitor, Wessner, '06; Pianist, Berger, '06.

Dr. Seip, who was unable to meet his classes for several weeks on account of sickness, is slowly improving.

Dr. W.: "Who was the last of the Tudor rulers?"
Kidd, '05: "Nebuchadnezzar."

The following officers were elected by Euterpea: President, Reichard, '04; Vice-President, Tallman, '05; Recording Secretary, Krauss, '06; Critics, Fisher, '04, and Goldsmith, '04; Chaplain, Gardner, '04; Pianist, Gernert, '05.

Rosenberger, '05 (translating in Latin, *Orientis Austai*): "Oriental Austria."

On May 20th, Woerth and Benner, both '01, visited their Alma Mater.

Dr. W.: "Tell us about Daniel's family."
Peters, '06: "The lion's den."

We are glad to hear that Reiter, '05, who is in the German Hospital in Philadelphia, is steadily improving.

Dr. O.: "What happened to Parkham in his travels with the Indians?"
Wuchter, '04: "The Indians' grub did not agree with him and he got sick."

Keboch, '04, spent several weeks at his home, on account of his father's illness.

The following have been elected to the *Muhlenberg* staff: Assistant Editor-in-Chief, Deily, '04; Manager, Smith, '04; Literary, Spohn, '05; Personal, Kidd, '05; Exchange, Rhodes, '04; Athletic, Bastian, '05.

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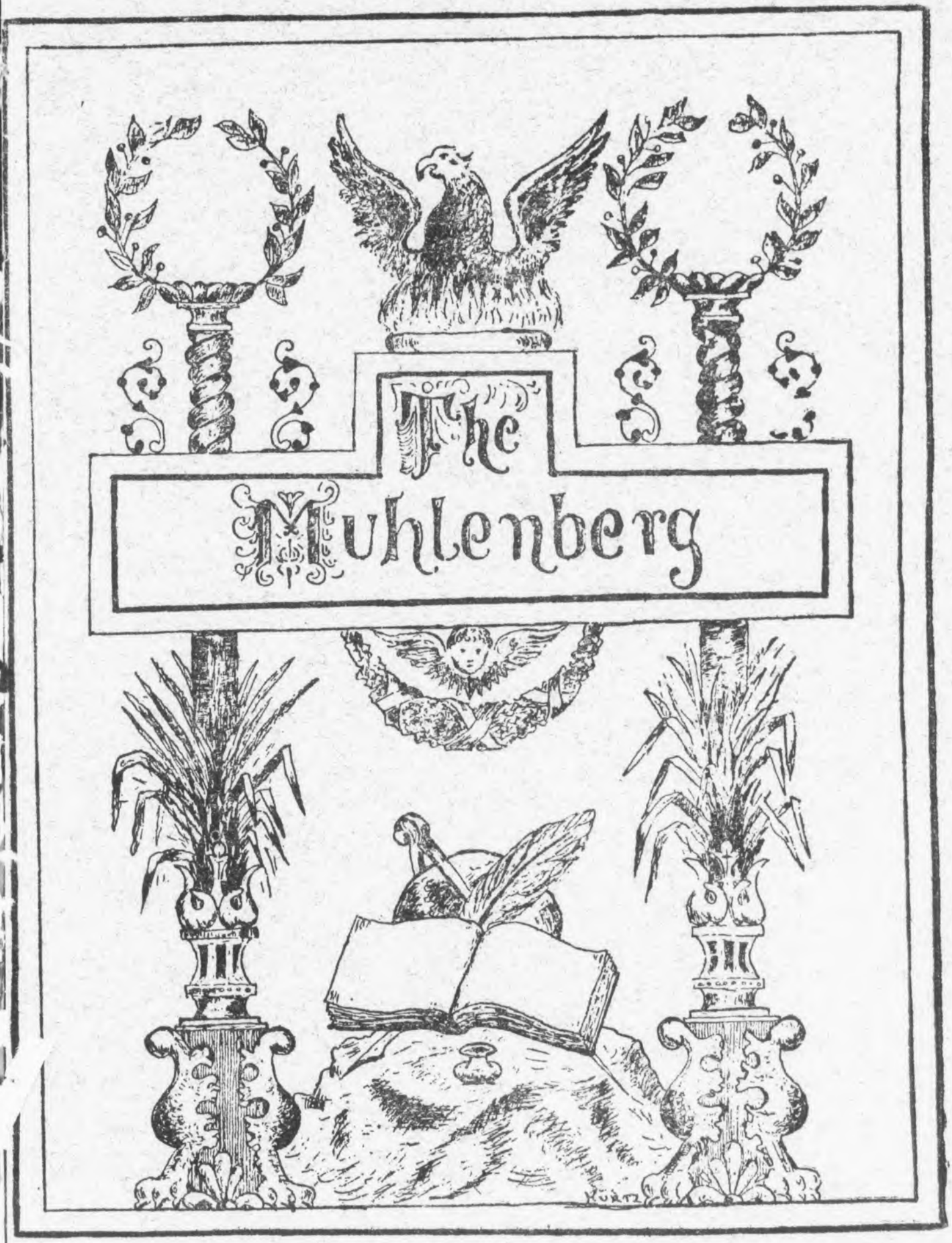

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Contents.

Eighteenth Baccalaureate Sermon, . . . 249
REV. MAHLON C. HORINE, D. D.

Latin Salutatory, ... 257
ORLANDO S. YERGER.

The Aesthetic in Language (Philosophical Oration), 258
WM. H. B. ROTH.

Valedictory, ... 260
AUGUST W. ROHRIG.

The Moral Law of Nations (Junior Oratorical Prize Oration), ... 264
LEE M. ERDMAN.

Senior Reception, ... 268

Freshman Play, ... 268

Junior Oratorical Contest, ... 270

Meeting of the Board of Trustees, ... 271

Society Reunions, ... 272

Alumni Meeting, ... 273

Commencement, ... 273

Laying of the Corner Stone, ... 276

Reunion of the Class of '78, ... 277

THE MUHLENBERG.

"Literæ Sine Ingenio Vanæ."

Vol. XX. ALLENTOWN, PA., JUNE, 1903. No. 10.

SOME ESSENTIALS TO A SUCCESSFUL LIFE.

Eighteenth Baccalaureate Sermon by Rev. Mahlon C. Horine, D. D., in St. John's Lutheran Church, Allentown, Pa., June 14th, 1903.

Get wisdom, get understanding. *Prov. 4: 5.*

Gentlemen of the Class of 1903, and Christian friends and brethren:

I desire to speak to you to-day on some of the essentials to a successful life. My text indicates what I consider them to be. Wisdom and understanding lie at the base of all right purpose and effort. Every structure must have a foundation, and the greater the edifice to be reared on it, the deeper and stronger must it be laid. A well-ordered life may be fitly compared to a building which increases in size and beauty and magnificence under the plans and labors and achievements of successive years. Indeed the most admirable and costly structure which anyone can rear is a noble, generous, Christian manhood—a character of integrity, unsullied by the sordid influences of the world, and resembling in its lineaments the Divine image, together with such useful services as such a character will render, and the salutary example which it will necessarily afford. He who would begin life aright, who would start with the high purpose to be useful and honorable, with a desire to occupy a fair station among his fellow men, at least, if not to gain distinction among them, must have the patience and diligence to lay a good foundation, then to have high and noble aims and perseveringly build on it. The bed rock of this foundation is wisdom and understanding. These two qualities furnish the key to honor, power, happiness, Divine favor and eternal life. Whoever begins life with these at its base, and builds on them and develops from them, will succeed; he will be useful, will enjoy the favor of God and man, will lead an honorable career, will be a blessing to

his generation, and receive an imperishable reward in the life to come. As these two qualities are so valuable and essential to your success and well-being, let us briefly define them, and then add such other considerations as time will allow.

The usual definition of wisdom is the power to use what we know in the best way to secure the best ends. Everyone possesses this faculty to some extent. Some are more fully endowed with it than others. It is a Divine gift, and it is capable of being improved as is every other faculty of the soul. Were this not true, Solomon would not command us to get it, nor would St. James write: "If any man lack wisdom, let him ask of God who giveth liberally and upbraideth not, and it shall be given him." It is increased by exercise, by reflection, by attention to the lessons of history, by association with wise and prudent men, by studying the Divine precepts and character, by correlating the things of time and eternity and dealing with them according to their relative value and importance. We may gather wisdom from many sources; for, "she crieth without; she uttereth her voice in the streets: she crieth in the chief places of concourse, in the openings of the gates; in the city she uttereth her words." Indeed, wisdom is the best faculty of the soul. It is the conservator and director of all our knowledge and of all our powers. It is the "principal thing; therefore get wisdom; and with all thy getting get understanding." It is a far higher and nobler faculty than the shrewdness and longheadedness which sometimes go by its name, but we do not dignify these traits as wisdom, for they are often only a sort of cunning which is unscrupulous in the choice of its object of pursuit and in their methods of obtaining them. True wisdom is piety. It is godly fear. It is entrenched in right and truth and equity. It is intent on the highest good of its possessor and of all men. It puts one on a safe foundation. It starts him forward and enlists his energies in a right course towards right ends, and sustains him all along his path with a sense of inward approval and of Divine favor. This makes a man strong, courageous and happy. It gives him fortitude in adversity and power to endure. Understanding is closely related to wisdom and is its handmaid. "Wisdom resteth in the heart of him that hath understanding." It is the faculty by which we comprehend the meaning of things, by which we

perceive ideas, know situations and conditions, distinguish between differences, and observe resemblances. It is therefore of the utmost practical value. It has to do with every step and act of our life. To choose a calling, to undertake any work, to make the most of our lives, we must first understand ourselves and the conditions and circumstances which are involved. We must know our preferences, our capabilities, our deficiencies, our adaptability and our fitness for any profession or work that we are to choose or undertake. Many a person has failed because he made a wrong choice of his life-work, who would have gained success in some other calling. To understand ourselves and our qualifications is a primal and fundamental condition of success. To ascertain this you should make a candid, thorough investigation of your tastes, dispositions and talents, and solicit the opinions and advice of true and disinterested friends. A mistaken choice here will embarrass and cripple your efforts and, in spite of all you can do, will result at least in partial failure where success should be won. Having chosen a calling and entered upon its duties, your success will largely depend on your understanding your environment and the people among whom you live. Where no moral principle is involved it is best to accomodate oneself to circumstances, to expect an influence as far as possible from the standpoint of those with whom we are dealing, and to effect improvements and reforms where necessary, gradually, by patient teaching, judicious persuasion and good example. As a rule little progress is made by open antagonism, by radical opposition to old traditions and customs. Like strong fortifications, the superstitions and popular errors of a community are best destroyed by sapping and mining, by gradually weakening and destroying the foundations, and then the walls will fall of themselves. This can be done by persistently teaching the truth and by holding up the evidence of facts. Often usefulness is curtailed, if not made impossible, by open and direct opposition. Seek to understand the people and their condition among whom you shall live, and begin to serve them and benefit them by the normal processes of education and growth.

With these few imperfect definitions of the two great fundamental principles of true success, we are ready to proceed to the consideration of several other things to which

wisdom and understanding direct and lead. You have already followed their direction to some extent in the pursuit of education, by which you have gained very considerable advantages. The systematic training which you have received in your college course is in full accord with what wisdom and understanding dictate. Your aim is to develop your minds, to enlarge your faculties and the sphere of your life, and thus to fit yourselves for superior work and influence among the men of your generation. The heart of him that hath understanding seeketh knowledge. It is a wise and noble purpose to equip yourselves for the larger life which you desire to lead. You have completed the first stage of your preparation. You will now choose various callings. Some of you may become teachers, some merchants, some may enter on public life in the service of the State, and others will choose the learned professions. No matter what calling you may choose, wisdom and understanding must lie at the bottom of it if you are to achieve success. Their absence will be sure to compass your failure. In all your subsequent career never get away from these two essential qualities. Rest on them. Take your bearings from them. Consult them. Let them be your guide and standard of choice and action, and you can never fail. Success must crown your lives. If you gain nothing else, you will form and develop a noble manhood; you will establish a sterling character and enjoy a good name which is rather to be chosen than great riches, and loving favor which is better than silver and gold. But as most of you intend to enter on a professional career, I wish to notice a few things which may be of some benefit to you.

First of all, determine that you will master the great principles of your profession. Enter upon the studies of your chosen calling with diligence and earnestness. Do not be satisfied with a mere passable acquaintance with them, but resolve to master them. Be not content to stand at the middle of your class, but aspire to be at the forefront of it. Thoroughness and accuracy in your professional studies will give you standing and influence and decided advantage through your whole life. But do not suppose that study and improvement are to cease when you obtain your professional diplomas. It is only then that you will enter the advanced school of life, the larger university of the world, whose vast

learning you will have only begun to broach. There will be many important and useful branches to be pursued besides those connected with your particular calling which you have only commenced to know. Aim at excellence. Do not be satisfied at any stage of your life with present attainments. Have a desire—an ambition—to rise, to grow. Try to be eminent, if you can not be preëminent. Do not allow yourselves to become stationary. You will not hold your ground long if you do. You will be certain to retrograde. See that you make progress. Resolve to apply yourselves. To rise in your calling requires climbing, and this means hard work. No one achieves great things without great labor. But it is worth it. It means growing manhood, enlargement of your powers and of your nature, a wider influence and increased usefulness, the attainment of greatness in a good and worthy sense, the eliciting of all the latent gifts that are in you, and making the most of yourselves that is possible in this life.

It is when you come to apply your talents and acquirements to practical use, that you will need especially to call to your assistance wisdom and understanding. Try to understand your position. As educated men, you will occupy vantage ground. You will be able to exert a wider and and greater influence than the average man, and you ought to do it. Regard your powers and attainments as a trust from God to be used for His honor and the good of man. Do not retire within yourselves, but be ready to help forward every good and worthy enterprise. Use your influence in the cause of truth and right and humanity. Bring your gifts to bear on human welfare. Do not bury your talent, but bring it out and put it to use, and add it to the moral, social, religious, and political forces of the communities in which you shall live. As educated men you will not only possess greater power, but you will also have greater responsibility. This you can not escape. You must therefore take your place and employ your gifts for the welfare of your fellow men. You must largely live for the good of others. A selfish life can never be successful in any true and noble sense. It may acquire fortune; it may gain place and power, but with this outward enlargement there will be an inward contraction, a withering and shrinking of those virtues of the soul which contribute most to a noble and honorable manhood and to

a happy and useful life. He who wins success at the sacrifice of truth and right and fairness, sins against his own soul and against his fellow men. However great his success may be under such conditions, it is secured at too great a cost; for "what shall it profit a man if he shall gain the whole world and lose his own soul?" Such a cause is in palpable violation of the principles of wisdom and understanding. It is the rankest folly. And yet, it is followed by so many in our day that it has become dangerous by the prevalence of its example. The plausible fallacy by which it is supported requires exposure, that the inexperienced may be duly warned and be saved from its seductions. Success is the idol before which the present generation is bowing down and worshiping. Everything is made tributary to this end. Success in its best sense is desirable and to be sought. But in the popular mind it means the aquisition of riches and of worldly distinctions and honors, regardless of the methods by which they are gained and the uses that are made of them. Its aims are low. It is an eager pursuit of the temporal and perishable. In its conception the "meat" is more than the "life," the bodily comfort and the outward display are of much greater consideration than mental and spiritual culture. There is danger that our people will become worshipers of mammon more than of God, that they will debase themselves by the love of money instead of exalting themselves by the love of truth and righteousness, and thus bring on themselves the judgment of heaven for the abuse and perversion of the good gifts which are so abundantly bestowed on them. This passion for success in secular life pervades all classes and conditions of men and all departments of enter prise and industry. It is characteristic of our age. Like a fever, it excites the whole civilized world. Not only individuals, but nations are in competition with each other for the advantage over each other and for the acquisition of the largest share of this world's goods. So eager is the contest that there is danger that the inalienable rights of man will be subordinated to the accumulation of national wealth and power, that the peace of nations will be distured and what is noblest and best in human life will be sacrificed at the shrine of mammon. This utilitarian spirit has entered into our institutions of higher education and so modified their

curricula that the branches which most directly fit men to gain success in worldly pursuits have well nigh supplanted those which aim at the culture of the mind and the securement of a well-rounded education. It has even entered into the sacred domain of religion, and is shaping the services of the sanctuary, to a view of promoting a certain outward success in the way of congregational growth and prominence. Indeed everything is made tributary to this great popular idol. Let it be understood that we are not opposed to secular enterprise and material prosperity when pursued within just and reasonable bounds. But when these are pressed to the front and made the chief aim of life, their value and importance are magnified out of all just proportion, and it becomes necessary to insist that there are better things than worldly wealth and distinctions; that there are spiritual riches and honors which far surpass them in real worth, beauty, and excellence, and which must not be depreciated and dropped out of view. A *man* is a great deal more than the house he lives in, and the baggage with which he is encumbered while traveling through the world. To this we are all agreed. But the practical sentiment of our day is that the outward equipage is *more* than the *man*. The fortune, the office, is a man's distinction, not how he got it, or what his character is. He has been the child of success, and on this his greatness rests. Hence success is made the shining goal of life. So it should be in a right sense of the word. But to succeed in violation of the principles of truth and righteousness; to succeed by overreaching and defrauding our fellow man; to succeed in the amassing of worldly fortune even by honest means to the neglect and impoverishment of the soul, is success won at too great a price. When the balance is made out at the end of such a life it will stand in the column of failure. Such we believe is very frequently the result. The success which so much dazzles the eyes of the populace, and which proves so alluring to the average man, is a most dismal failure.

It is against this popular error which threatens to take away what is noblest and best in each soul and in our national character and life, that our liberally educated men must lift up their voice and exert their influence. They are able to take a higher and a nobler view of life and to appreciate those virtues of the soul which are more precious than

silver and gold and precious stones. They must vindicate a true manhood, and exalt truth and honor, freedom and humanity, above the glitter and pomp and show of worldly fortune, power, and station; for all these are vanity. They soon pass away. But the virtues of the soul abide for ever, and distinguish us as the peculiar workmanship of God, whom He made living souls, having created us in the likeness of His own image.

But the wisdom and understanding which we have been commending to you, will lead you a step farther and higher. They bring us face to face with true religion. Religion is the strongest element in a man's character and life. It is necessary to a complete manhood. A man's powers are not at their best until he is a partaker of God's spirit and grace. Before he can become complete his natural gifts must be supplemented by special Divine gifts. If you would reach the highest strength and the fullest exercise of your intellectual powers, if you would gain the greatest personal force, if you would be fortified against the temptations and follies of this life, if you would develop the best and fairest virtues of the soul, then put your trust in God and serve Him. Make Jesus Christ your teacher and model in all your religious faith and conduct. Whilst you are dealing with earthly things, keep in view heavenly rewards. Consider that your life only begins here. The great consummation and the endless life are yonder. Hold on to the old faith of the Gospel. It alone can meet your wants, solve the mysteries of life and raise and sustain worthy aims and hopes and efforts. Never lose confidence in its Divine source and power. No matter how men may criticize and assail it, it will always stand as the Word of truth and life. Amid the perishable and changeable things of earth it will always point upward and onward towards a realm that is unchanging and where life is imperishable. We are immortal. God's Word and our own hearts tell us so. There is a resurrection of the body and a life everlasting. Those who are faithful unto death will receive crowns of life. This is certain for God has promised it. And this will be the supreme success which every true life will win. It will gain a crown of life—an unfading crown—which confers dominion, glory, and blessedness in a world without end. Strive for this, and you will ultimately win and wear it.

ORATIO LATINA.

ORLANDO S. YERGER.
(Second Honor.)

Patres et matres, fratres et sorores, amici et cari, salvete. Professores et doctores, auctores et custodes, alumni et patroni, vos salutamus. Comites et sodales, cives Allentonienses, vos omnes, aut noti aut ignoti, amici aut inimici, summo studio excipimus.

Patres et matres, fratres et sorores, amici et cari, hodie vos gaudere decet. Tandem pugnatum est. Spes et preces vobis non elapsae sunt. Nunc iterum vobis vestros accipere et domum reducere licet. Hi nunc pugnae vitae satis apparati sunt.

Vos itidem, professores et doctores, gaudete. Vobis nunc minus curae est. Pondus nunc levius fit. Patientiae vestrae nunc res prolatae sunt. Somnia jucundiora. Operam non perdidistis, bene fecistis; proinde laetissime gaudete.

Et vos, auctores et custodes, gaudete. Vobis in seminario vestro, hodie, septem et viginti poma pingina ad maturitatem pervenere. Per vestram diligentiam haec frigora caloresque vitavere.

Alumni et patroni, gaudete. Dies illucescit; maiores aedes oriuntur; Alma Mater florescit.

Comites et sodales, ne flete. Non orbi amicis eritis; nos amissuri estis; sed alii fortasse acceptiores sequentur. Itaque, quaeso, gaudete.

Cives Allentonienses, gaudete vehementerque laetamini. Posthac vobis licet in otio et pace vivere. Nam dehinc vobis lites, altercationes et turbationes nullae in urbe erunt. Extemple vobis licet securitatis publicae custodes dimittere.

Vos etiam, collegae et socii in classe, gaudete. Ne aegre tuleritis quod convenimus solum ut digrederemur. Mementote per totam vitam solum "salvete" et "valete" nos dicere. Bonum animum habete. Audacter fecistis, studiosissimi fuistis, eruditissimi litteris evasistis. Vos omnes cursu certabatis, vos omnes praemium abstulistis. Aliis pedes veloces fuerunt. Aliis equi veloces fuerunt. Est diis gratia! Vos omnes metam tenuistis, eo gaudete.

Auditores, quattuor annos in occulto laboravimus. Mul-

tum fabulam praelusimus, hodie in publico agitur. Si vobis non placuerit, si non placuerimus, ne nimis graviter accusaveritis. Si, autem, placuerimus neque odio fuerimus, signum hoc mittite: plausum date, et di vos vestrosque bene ament.

Omnes, salvete.

THE AESTHETIC IN LANGUAGE.

(Philosophical Oration.)

WILLIAM H. B. ROTH.
(Third Honor.)

At no time during the world's history have lovers of purity realized the necessity of pure language more than at present. When novels, magazines, and newspapers give much to the public which is unpalatable, and when many filthy expressions emanate from lips which should be forever sealed to unseemly utterances, methods should be devised by means of which their baneful influences may be permanently checked.

Deeply as truth is revered by all, its modes of inculcation may be limited to some extent, but not in so great a degree that they are debilitated by dissipation. The demands of truth are very severe. To enforce it we need not beauty but rather severity of language. We must be calm, collected, unimpassioned. We must be in a mood which is diametrically opposite to the poetical, for there is a radical difference between a truthful and a flowery manner of expression. The latter may be more pleasing to the ear but its influence is frequently the exact converse of the former. Simplicity, precision, neatness of style, and smoothness of language are far more impressive than similes, metaphors, epigrams, or hyperboles.

If we divide the world of mind into its three most obvious distinctions we have pure intellect, taste, and the moral sense. These are the relative positions which they hold, for taste is intimately related with both the intellect and moral sense. It is separated from the latter by so faint a difference that even Aristotle has placed some of its operations among the virtues themselves. Nevertheless, the offices of this trio

are distinct. Just as the moral sense is regardful of duty, so taste communicates a knowledge of the beautiful to us, while intellect concerns itself with truth.

As regards the moral sense: while reason teaches the expediency and conscience the obligation, taste contents herself with exhibiting the delights and charms, waging war on any voluntary action which deviates from the rules of moral rectitude simply on account of its deformity, its irregularity, its disproportion, its animosity to the appropriate, the becoming, the harmonious—in a word—to beauty.

This sense of the beautiful is, then, plainly an innate gift deep within the spirit of man. It is this which ministers to his pleasure, and delights in the numerous sentiments, odors, sounds, and forms among which he exists. Just as the image of the flower is seen in the water, so is the oral or written expression of these sentiments, sounds, colors, and forms a twofold source of pleasure.

But this mere expression is not poetry. He who simply sings, reads, or recites, even though with glowing enthusiasm or a vivid truth of description, of sights, scenes, and incidents which greet him in common with all mankind, has not proved his divine title. In the distance there is a certain something which he has failed to obtain. An unquenchable thirst is still ours, and he has not shown us the crystal waters where we can alleviate it. This thirst belongs to man's immortality. It is at once a consecution and a token of his unceasing existence. It is not merely an estimate of the merit of beauty about us but an ardent attempt to reach the beauty beyond. Inspired by an entrancing foreknowledge of the glory and felicity beyond the grave we strive, by manifold methods, amid the things and thoughts of time, to attain a part of that supernal loveliness which in its very elements may belong only to Eternity.

Thus, when by oratory, poetry, or music we are melted into tears, we weep not through a superfluity of pleasure, but often because we can not grasp altogether, here, at once, those rapturous and divine joys of which we catch only brief and uncertain glimpses.

These delightful sentiments may also be developed in many other ways, in painting, in sculpture, in architecture, in landscape, but especially in music.

In music, the soul attains most nearly to the great end for which it struggles; namely, the creation of celestial beauty. At times we listen enraptured to the renditions and interpretations of the works of great musical composers, and feel that such harmony can not be unknown to the angels in heaven. In short, then, the purest, the most ennobling, and most intense pleasure is derived from the meditation and study of the beautiful.

In the contemplation of beauty, it is possible to obtain that pleasurable excitement of the soul so easily distinguished from truth, which is the recompense of reason, or from passion, which is the agitation of the heart. Hence beauty should be one of the main factors of language, but the precepts of duty and the lessons of truth are to be introduced as well.

We are often disheartened when we are obliged to mingle with those who are uncouth in their manners and indiscreet in their vocal expressions, but if we keep our lips free from unbecoming declarations, and constantly cultivate a desire for the beautiful in our oral and written expressions, our actions will be in harmony with our words, and our lives will become better and purer, and blessings will follow our course to the end.

VALEDICTORY.

AUGUST W. ROHRIG.
(First Honor.)

This is a day not to be forgotten. It will always linger in our memories. For four years we have been longing for it with earnest and prayerful hearts. Yet not alone we, but those near and dear to us at home, have watched, waited and prayed to see this hour.

"There are moments in existence which comprise the power of years; as thousands of roses are contained in a few drops of their essence." The present is such a moment. This day embraces the effort of years. That which years ago loomed up in the distance but a huge shadow, an uncertain phantom, a vague dream, is become a reality to-day. Just as the morning mists fade into air at the advance of day, so the uncertainties, fears, misgivings, and doubts besetting our

course pass into empty nothingness before the steady advance of time. As the unnoticed rosebud needs the kindly influence of the sun, before it opens into the much-admired rose, so our secret hopes need the magic touch of time ere they blossom into realities. But as the rose is not without its thorn, the pleasure of this day is not without its bitterness. Look where we will, the grief of parting is seen. However, may not this sorrow hold some blessing for us? In truth, it does.

Pain is to joy what the alloy is to the gold; the gold retains its worth, while the alloy makes it wear the better. A bell must be rudely struck, and its peaceful rest disturbed, if we would hear and learn the beauty of its tone. Many a flower, fern, or shrub, torn from its early surroundings, sprouts and grows all the more luxuriantly transplanted to another soil. "There is a higher good than enjoyment; and this requires suffering, in order to be gained." Suffering ministers to our virtues and keeps alive the truest and tenderest sympathies in our natures; it makes the wavering, steadfast; the timid, bold and fearless; the benefactor tireless in his good deeds; it turns pigmies into giants, boys into men, women into martyrs. the faint-hearted into heroes; it goads the sluggish into activity, humbles the proud, lays low the strong, lifts up the humble, and strengthens the weak; it deepens the well-spring of sweetest feeling, broadens the understanding, makes us responsive to the suffering of others, lifts the soul from base to higher realms of thought, turns us from the ephemeral to the eternal, leads the wayward back to God; it fills us with courage, faith, charity, a never-wavering hope of heaven. As gold is purified and cleansed of its dross, to come forth refined gold from the crucible, so the human soul is freed from narrowness and selfishness under the touch of grief. Sorrow breaks down all barriers. There is, in the hour of affliction—the hour of parting, if you will—neither friend nor foe, stranger nor kin. The common brotherhood of man remains alone, overshadows and enfolds all. One soul recognizes the divine origin of the other. There the depth of man's soul is sounded. The oak's strength is proved best in the severest storm; the ship's staunchness in the face of the angry waves; the soul's substance in the bitterness of pain.

Yet the present hour does still more. This grief of parting has another recompense. With it is closely linked the hope of meeting again. Without the denial which separation involves there could be neither hope nor joy of a happy reunion.

> "Farewell, friends! Yet not farewell;
> Where I am, ye too shall dwell.
> Weep awhile if ye are fain;
> Sunshine still must follow rain."

'Tis true, "farewell" must be said to-day; but we all add in our heart of hearts, "*auf wiedersehen.*"

A certain German, grappling with the mysteries of our earthly stay, exclaims: "*Wir sind hier, um zu werden, nicht um zu sein.*" This means that we have here no permanent abode; our stay is only one of preparation. We, as a class, realize that this may, with equal truth and weight, be said of our stay under the care of our Alma Mater as we now bid her "farewell."

To you, our honored and beloved President, our thoughts first turn as we sever our connection with the institution whose head you are. Feelings of true regard well up in our hearts as memory retraces its steps and lives over the years we have travelled together. There were moments when words of fatherly advice were necessary, when we needed the steadying influence of your sober, mature, and experienced mind. With silent, yet responsive and grateful hearts your admonitions were received. And while the best thanks one can receive are those which evidence themselves in obedience—of which you've had the proof time and again—we can no longer refrain from putting our thanks into words. Firm in the belief that our lives are the better for having known you, I bid you good-bye.

Gentlemen of the Faculty: Yours was no easy task. The shaping and molding not only of our mental faculties was entrusted to your care, but our moral and spiritual development was committed unto you. To get at and bring out the best required tact, patience, a knowledge of human nature. He who wishes to get at the kernel of the nut must first penetrate the shell—the hard exterior. True, your effort was directed to some extent to the external finish and outward polish; but this was only incidental. It was your

chief desire to quicken the substance of our souls, that we might do successful battle with the world into which we're thrown. In doing so, you met with resistance. The argument that appealed to one did not appeal to another. Still you did not relinquish your effort. The prize was too great to be handed over without a struggle. One of these souls was worth more than a king's ransom. I feel that we were the objects of your prayers. And your reward? You look not for it among men. Work like yours can not be paid for here. Yet as we bid you farewell, each one going forth to follow his chosen work, you have the sweet comfort that your example and precepts will live on after you, to bring forth fruit an hundredfold throughout this and coming generations.

Gentlemen of the Board of Trustees: By your works ye are known. We recognize that you have labored faithfully for the welfare of our Alma Mater, for during our four years stay here the idea of a Greater Muhlenberg has crystallized and is about to become a reality. That God may continue to bless and direct your efforts and permit you to see your important undertaking crowned with success is our sincere and heartfelt prayer. As we depart hence, let me give expression to our thanks for the manifold benefits received.

Fellow students: Ties of friendship bind us together. In spite of these, however we must part. In taking leave our comfort is that our influence upon you may have been wholesome, and that our record as a Class may have been such as to warrant your emulation, otherwise our lot would be one of inconsolable sorrow for the lost opportunity to exert an influence for good. May He, whose name is the very essence of all that is good, grant you speed in reaching your goal.

Citizens of Allentown: Germans are known the world over for their hospitality. Yours is a German city, for the great majority of you are the offspring of Germans. Hence hospitality is a portion of your birthright. For this we, as a Class, had repeated occasion to be thankful. Those of us who came from a distance, perfect strangers in your midst, were made to feel at home from the very first. We can not soon forget such kindness; and as we say farewell let us add *auf wiedersehen.*

Fellow Class-mates:

"And I would that my tongue could utter
The thoughts that arise in me."

The saddest moment in our college life is at hand. We, who have battled and labored side by side these four years, must part. This is the last time that we meet as a Class. But shall the bonds of friendship be rudely broken by our separation? "No," a thousand times "No." Wine mellows with time. The invisible cords which bind us, strengthened by a thousand memories, will grow stronger and fuller as the years roll on.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

With these words, class-mates now and friends evermore, I bid you a long and sad farewell.

THE MORAL LAW OF NATIONS.

(Junior Oratorical Prize Oration.)

LEE M. ERDMAN.

History is a record of the rise and fall of nations. It includes the causes, so far as visible to the human understanding, upon which these results were conditioned, and is therefore one of the most interesting and instructive of studies.

By avoiding the evils which we know one nation to have practised, and cleaving to the good which has flourished in another, we may, with reason, suppose that we are selecting the most salutary course for a State to pursue.

Since we associate the idea of proficiency with experience, wisdom with age, so we may hope to gain wisdom by studying the experiences of the nations during the last three thousand years. Our religion teaches us that good shall triumph over evil, and history furnishes ample proof to substantiate this. When the scientist views the wonders of nature, the delicately formed petals of the rose, the many-colored wings of the butterfly, the different strata that form the earth's crust; when he beholds the numberless stars, the many planets, each following its separate orbit with a pre-

cision that allows of no accident, he is struck with wonder and amazement; he cries out in his rapture, "This can not have been the result of blind chance; it must have been created by an omnipotent, an all-wise Providence." "Nature obeys His laws." In like manner, when we view history in its broadest light; when we see the lamp of civilization and culture growing gradually brighter with time; when we see a slow, even though an irregular, evolution of nations directed toward a betterment of the lot of man, we are brought face to face with the fact that "through the countless ages one increasing purpose runs." When we behold great nations growing weak, because of corruption and usurpation of power, we become convinced that there is a moral law, upon the obedience of which the ultimate prosperity of a nation is directly dependent. The whole story of civilization proclaims this truth with trumpet voice. It was when the great Assyrian king, puffed up with vainglory and pride, exclaimed, "Is not this great Babylon that I have built for the honor of my kingdom and my majesty!" that the voice came to him even while the words were in his mouth: "Thy kingdom is departed from thee." It was when Belshazzar, surrounded by his corrupt court, sat at the sumptuous banquet profaning the sacred vessels of the Lord, safe as he thought, within the protecting walls of the city, that the handwriting appeared on the wall: "Thou art weighed in the balance and found wanting," and that night the Persian troop of Cyrus captured the city. But civilization was not destined to reach its highest development under the despotic governments of the Orient. It required a more democratic form. When the Greeks under Miltiades rolled back the huge wave of Persian oppression at Marathon, Greece became the foremost nation of the world, flourishing while Persia and Egypt were in process of decay. But Greece, famous for its men of genius, for its philosophers, its poets, and sculptors—Greece, with all its culture, lacked stability. Its States were rent with jealous factions, new vices had appeared, and, thus enfeebled, the sceptre of power was snatched from her trembling hands by her more sturdy rival, Rome.

O Rome! Rome! What mighty visions of grandeur, what scenes of glory are conjured to life by the magic of thy name! We see thee as a small, compact republic, rich in the freedom

of thy citizens. Each one is animated with a lofty patriotism. But we behold the change. Conquests have added new territories. Leaders have gained great power at the expense of the commons. Thou art changed into an empire. Easily gotten wealth has done its fell work. The common soldier forgets the patriotism of his forefathers. The mighty carousals have dulled the keen minds of thy officers. The savage tribes of the North overcome thee, and thy imperial eagles are ground into the dust. The eternal city is desecrated by the hand of the Vandal. We stand among thy ruins. We grieve for thy departed greatness, yet we can well be thankful for the lesson thou hast taught.

The wrecks of great nations lie crumbling along the pathway of the centuries. The wail of the night wind, as it rushes through the ruins of the Colisseum, or past the mighty pyramids, sends forth a voice of warning. The voice is tragic in its solemnity; it echoes and reëchoes through the corridors of time. It proclaims the truth of the unchanging laws of right and wrong. A nation can not long endure that has no lofty motive, no philanthropic purpose. The moral law is exacting; for every act of tyranny, of greed or lust the price must be dearly paid sooner or later. The dissolute reigns of Louis XIV. and XV. are followed by the harrowing scenes of the French Revolution. The result of the Spanish Inquisition is seen in her national decay. The law likewise teaches us that a nation's greatest glory, its richest treasure, is the integrity, the virtue of its common citizens.

As we behold the direful results produced in the lives of ancient and modern nations by transgressions of the law, we naturally ask ourselves, "are we, the American people, obeying its precepts?" Are our ideals as lofty, our principles as unsullied as were those of our forefathers who framed the Constitution! Is it true, as some allege, that, as we are gaining world power and dominion, while boundless wealth is being accumulated, we are acquiring a false pride and covetousness; that the seeds of corruption are already sown—that its harvest will soon be reaped? Is it true that we are following the great evolution of nations; that our star of glory will soon lose its brilliancy: that it shall leave the zenith which it now so proudly adorns, to sink ingloriously beneath the western

horizon? Is our nation to follow its elder sisters, who have erred?

To this we answer: There are certain noble, distinguishing policies in the American Government that place it on a higher level than that occupied by the sordid Governments of Europe, and lead us to suppose that its future is bright and promising, instead of threatening. We admit that our wealth has been the cause of some evil in the community, but who, after seeing the many churches and hospitals, the great universities and colleges that wealth has enabled us to build, will deny that its greater influence has been for good. Neither is our charity confined within our borders; it reaches out to the impoverished nations of the old world.

By our system of public instruction "learning no longer hides in the convent or slumbers in the palace;" It becomes the property of rich and poor alike.

We have demonstrated to the world that man is capable of self-government. A republic is no longer a Utopia; it is no longer the dream of the philosopher, but the realization of the statesman.

Our ancestors who founded this country have left us a rich heritage, a heritage not of gold or silver, but that which is infinitely greater—the example of their noble patriotism and unsullied integrity. We have not profaned this gift. It has been the inspiration that prompted us to deeds which they would have thoroughly approved. They fought to obtain the blessings of liberty for themselves and their posterity; we have waged a war to obtain these same blessings for others.

While Russia is persecuting her Jews and enslaving her Finns; while the diamond mines of South Africa have tempted England to annex the Transvaal, we are giving to the world a free Cuba, and restoring order in the Philippines. These unselfish acts are abundant proofs that the United States is not retrograding. She has not forgotten the moral law and obligations, therefore we have no fear for her future.

As our eyes wander from the ruins of ancient greatness, and the scenes of present discontentment in the East, to the vision of happiness and prosperity in America in the West, we exclaim with the poet:

> "Westward the course of empire takes its way,
> The first four acts already past
> The fifth shall close the drama with the day;
> Time's noblest offspring is the last."

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SENIOR RECEPTION.

The annual reception tendered the members of the Senior Class by Dr. and Mrs. Theodore L. Seip in the parlors of their home, on Monday evening at eight o'clock, will long be remembered by those present as one of the most enjoyable events of commencement week. Miss Harriet Seip and Dr. Howard S. Seip assisted in receiving. Pleasant conversation, the amusing recitations of Mr. Rohrig, and the delicious refreshments served caused the evening to pass away all too soon. After singing the Class Song the guests departed, wishing their host and hostess the opportunity to act in that capacity at many more Senior Receptions.

"FUN IN A FEM SEM."

The Freshmen had their inning in the commencement week events on Tuesday evening. They presented the play, "Fun in a Fem Sem," in the Lyric Theatre to a large and appreciative audience, who enjoyed the performance exceedingly. Although not quite letter perfect in their parts, all of the young players did well.

Preston A. Barba gave as clever a character sketch as one could wish to see on any stage. The gallant "Major" and his friend the "Captain" with his "Angela" and "Miss Romney" took care of the principal roles very satisfactorily.

The play suffered somewhat from the superabundance of female characters. Owing to the great difficulty with which female parts are acted by men, and how awkward and foolish most of us feel in skirts, it might be better for college students to choose plays in which the male characters predominate. The play was very good on the whole, however, and reflects great credit upon the performers.

Dramatis Personae.

Major O'Gallagher (Inniskillen Dragoons),	E. Max Beck
Captain Courtney " "	August C. Karkau (afterward Miss Brown)
Private Docherty " "	Henry A. Reninger
Bugler Bates " "	
Sergeant Tanner (Scotland Yard detective),	Charles E. Rudy
Herr Von Mosier (Instructor of Music in Fem Sem),	Preston A. Barba
Mr. Hilbertson (Guardian of Miss Brightwell),	William J. Landis
Angela Brightwell (Ward in Chancery),	Paul C. H. Holter
Miss Romney (Principal of Fem Sem),	John D. M. Brown
Mrs. O'Gallagher (my wife),	John Schantz
Clara Loveredge,	John Franklin
Matilda Jones,	J. Luther Reiter
Euphemia Schwartz,	Fred. G. Klotz
Millicent Loveredge, Students,	T. H. Bachman
Miss Perkins,	Earl T. Henninger
Miss Sommerton,	Wm. K. Weiss
Emma, the maid, ...	John S. Schneller

Act I. Major O'Gallagher's Home at the Barracks. "The Elopement."

Act II. Miss Romney's Fem Sem. "The Fun."

Act III. Same scene as Act II. "All's well that ends well."

COMMITTEES.

Warren F. Bittner, Business Manager.

William Landis, Assistant Manager.

John W. Schantz, Stage Manager.

Patroness. George A. Wessner, *Chairman*, John S. Schneller, Frank Neff, Claude O. Hoffman, August C. Karkau.

Program. Henry A Reninger, *Chairman*, Charles E. Rudy, Preston A. Barba, Henry J. Peters.

Executive. Warren E. Bittner, *Chairman*, William J. Landis, Henry A. Reninger, George A. Wessner.

PATRONESSES.

In Urbe. Mrs. Theo. L. Seip, Mrs. Hugh E. Crilly, Mrs. Harry C. Trexler, Mrs. S. E. Ochsenford, Mrs. Muxworthy, Mrs. C. J. Cooper, Mrs. W. S. Thompson, Mrs. Wm. H. Barba, Mrs. Frank Trexler, Mrs. Ed. M. Young, Mrs. Wm. R. Yeager, Mrs. L. L. Anewalt, Mrs. A. E. Leisenring, Mrs. H. F. Rosenberger, Mrs. A. H. Dorney, Mrs. A. G. Saeger, Mrs. T. G. Saeger, Mrs. M. C. L. Kline, Mrs. E. H. Reninger, Mrs. Wm. Ainey, Mrs. Thomas J. Koch, Mrs. Joseph B. Lewis, Mrs. Fred. E. Lewis, Mrs. F. D. Bittner, Mrs. Lucy Huebner, Mrs. L. O. Shankweiler, Mrs. A. S. Shimer, Mrs. John H. Harris, Mrs. W. S. Bear, Mrs. Reuben Wessner, Miss Anna E. Wessner, Miss M. A. Landis, Miss Naamah Kramlich, Miss Jennie Kocher, Miss May G. Appel, Miss Catharine M. Wotring, Miss Clara Shelling, Miss Anna Roeder, Miss Anna B. Kistler, Miss Jennie Bortz, Miss Sadie Lewis, Miss Melissa C. Kleppinger, Miss Helen M. Kistler.

Ex Urbe. Mrs. J. D. Brown, Lebanon; Mrs. Dan'l Levan, Lebanon; Mrs. W. A. Diener, Macungie; Mrs. H. D. Kistler, New Tripoli; Mrs. Samuel J. Hartman, Tamauqua; Mrs. F. B. Holter, Jersey City, N. J.; Mrs. J. P. Horn, West Bethlehem; Mrs. M. Ritter, Macungie; Mrs. C. W. Schneller, Catasauqua; Mrs. E. J. Klotz, Northampton; Mrs. L. Karkau, Lansing, Mich.; Mrs. L. D. Shimer, Shimersville; Mrs. Ed. Thomas, Catasauqua; Mrs. Earl Diefenderfer, Northampton; Mrs. J. G. Rupp, Northampton; Mrs. H. W. Schantz, Macungie; Mrs. Henry W. Rudy, Lancaster; Miss Emily Kaufman, Oley; Miss Annie E Smith, Kutztown; Miss E. Ruth Reinhard, Bethlehem; Miss Carrie Earich, South Bethlehem; Miss Laura M. Hartman, Lynnport; Miss Amy G. Hoffman, Neffs; Miss Elizabeth Evans, Philadelphia; Miss Frieda Rohrig, Mauch Chunk; Miss Edna Williams, Northampton; Miss Sallie Beil, Northampton; Miss Annie Spangler, Northampton; Miss Hattie Miller, Northampton; Miss Estella Ihrie, Northampton; Miss Blanche V. Roberts, Easton; Miss Hattie B. Kistler, Kempton; Miss Bessie Romig, Pottstown; Miss Sallie R. Kistler, New Tripoli; Miss May J. Rentzheimer, Hellertown.

JUNIOR ORATORICAL CONTEST.

The annual oratorical contest of the Junior Class for the Clemmie L. Ulrich prize of Twenty-five Dollars in gold was held in the Lyric Theater on Wednesday morning. A large audience greeted the contestants. The applause was generous and deserved, and each one of the seven speakers was remembered with a floral token or two from admiring friends. This contest was fully up to the standard set by previous Classes and the college and community can be very proud of the youthful orators.

The judges were Rev. G. A. Greiss and Morris Hoats, Esq., of this city, and Rev. A. B. MacIntosh, of Bethlehem.

The ushers were Edward Leefeldt, John Geissinger, Charles Webb, Joseph Weaver, Frank Esterly, and Harry Shimer.

PROGRAM.

Music . . . . . Klingler's Orchestra.
Prayer . . . . . Rev. S. A. Ziegenfuss, D. D.
Music . . . . . Orchestra.
"The Moral Law of Nations" . . . . . Lee M. Erdman.
"The Silver Palace" . . . . . Horace Ritter.
Music . . . . . Orchestra.
"The World's Power" . . . . . Walter J. Huntsinger.
"A Scattered Nation" . . . . . Charles A. Haines.
"The Golden Age" . . . . . Warren F. Acker.
Music . . . . . Orchestra.
"Will We Make It" . . . . . Martin J. Swank.
"The Common People" . . . . . E. Geo. Kunkle.
Music . . . . . Orchestra.
Benediction . . . . . Rev. Theodore L. Seip, D. D.

MEETING OF THE BOARD OF TRUSTEES.

The annual meeting of the Board of Trustees was held in the chapel on Wednesday afternoon. In the absence of Dr. S. A. Repass, Judge G. A. Endlich, of Reading, presided. Rev. Dr. G. F. Spieker was directed to take Dr. Repass' place at the cornerstone-laying ceremonies on Thursday afternoon. The officers were re-elected, namely: Rev. Dr. S. A. Repass, President; Rev. Dr. S. A. Ziegenfuss, Secretary, and Rev. Dr. C. J. Cooper, Treasurer.

Treasurer C. J. Cooper made the following report: Amount in permanent fund, $38,430.54; expenditures, $36,690.62; balance, $1,739.92; current fund receipts, $18,233.21 expenditures, $18,227.91; balance, $5.22; endowment fund, $166,853.52; building fund, $39,834.51; alumni building fund, $12,060; total cash and subscriptions, $51,894.51; total expenditures, $21,948.90; balance in paid subscriptions, $29,945.61.

The executive committee reported that the contract for the erection of the main building of Greater Muhlenberg had been awarded to Ritter and Smith, for $84,885. It was also reported that plans and specifications for Berks Hall dormitory and for the President's residence had been prepared and were ready to be submitted for bids. The committee was

authorized to proceed with the work and also to sell the old property upon such terms and conditions as they could agree upon.

The committee on degrees offered their report and the faculty reported and recommended the degree of A. B. on the Class of 1903 and that of A. M. on the Class of 1900. The Executive Committee was authorized to arrange for the reorganization and enlargement of the Academic Department.

Dr. Seip reported that the $1000 bequeathed by the late John R. Lentz had been received, and that according to the provisions of the will the college would receive, after the death of his surviving heirs, a perpetual annuity of one-twelfth of the income of his entire estate.

The following committees were appointed:

Executive. S. A. Repass, D. D., S. A. Ziegenfuss, D. D., C. J. Cooper, D. D., Rev. J. S. Erb, Thomas W. Saeger, J. D. Schindel, D. D., T. L. Seip, D. D., John Seaboldt, S. N. Potteiger, and A. W. Geiger.

Examination. C. J. Cooper, D. D., Rev. J. S. Erb, Hon. C. J. Erdman, S. A. Repass, D. D., Thomas W. Saeger, and J. D. Schindel, D. D.

Degrees. J. A. Seiss, D. D., F. J. F. Schantz, D. D., G. F. Spieker, D. D., E. T. Horn, D. D., and T. E. Schmauk, D. D.

SOCIETY REUNIONS.

The Sophronian Literary Society held its annual reunion on Wednesday afternoon. Prof. W. R. Whitehorne presided. The following program was rendered:

Hymn	Society.
Scripture Reading	Rev. S. W. Kuhns.
Prayer	Rev. W. C. Lauer.
Address of Welcome	August W. Rohrig.
Piano Solo	Warren F. Acker.
Recitation	Claude G. Shankweiler.
Piano Solo	Preston A. Barba.
Vocal Solo	Joseph M. Weaver.

Toothsome refreshments, consisting of ice cream and cake, were then served. Many of the alumni present made speeches and all experienced a very enjoyable time.

The annual reunion of the Euterpean Literary Society was also held on Wednesday afternoon. Prof. Bauman presided. The following was the program:

Singing, "Alma Mater"	Society.
Address of Welcome	Mr. Hoffman, '04.
Violin Solo	Mr. Kleckner, '04.
Recitation	Mr. Beck, '06.
Essay	Mr. Erney, '04.
Singing, "Euterpean Glee"	Society.

Many interesting speeches were made by alumni members while the refreshments were being served. These officers were elected: president, Reichard, '04; vice-president, Tallman, '05; recording secretary, Krauss. '06; corresponding secretary, Klotz, '06; chaplain, Gardner, '04; critics, Fisher and Goldsmith, '04; pianist, Gernert, '05; treasurer, Miller, '04; librarian, Handwerk, '04; assistant librarians, Gardner. '04; Beck, '06; curator, Brown, '06.

ALUMNI MEETING.

The Alumni Association met in the chapel on Wednesday evening. The meeting was largely attended. The triennial election of officers resulted as follows: President, Rev. J. Charles Rausch; first vice-president, Dr. George Ulrich; second vice-president, Rev. W. O. Fegley; secretary, Dr. J. A. Bauman; corresponding secretary and treasurer, Professor George T. Ettinger. Dr. Howard Seip, Reuben J. Butz, Esq., and Professor George T. Ettinger were re-elected as directors.

COMMENCEMENT.

The thirty-sixth annual commencement was held on Thursday morning, June 18, in the Lyric Theatre. An especially large audience listened attentively to the various orations. The ushers were Juniors John Fisher, Lee M. Erdman, J. B. Dennis, Peter Leisenring, M. M. Dry and Charles A. Haines. The exercises opened shortly after 10 o'clock with music by Klingler's Orchestra followed by prayer by the Rev. Prof. George F. Spieker, D. D., of Philadelphia. The order of exercises was as follows:

Music . . . . . Orchestra.
Latin Salutatory .Orlando S. Yerger (98.3) Second Honor.
Music . . . . . Orchestra.
"Go on! Go on!" . . . . . Ed. G. Leefeldt (97.4).
"We Must Not Forget" . . . John B. Geisinger (97.88).
Music . . . . . Orchestra.
Philosophical Oration . Wm.H.Roth (98.26) Third Honor.
"Savonarola" . . . . . Mervin J. Wertman (97.82).
Music . . . . . Orchestra.
German Oration . . . . . Alvin E. Youse (97.9).
Music . . . . . Orchestra.
"The Alps of Silence" . . . . . Melvin A. Kurtz (97.2).
"History and Its Heroes" . . Charles W. Webb (97.4).
Music . . . . . Orchestra.
Valedictory . . . August W. Rohrig (98.67) First Honor.
Music . . . . . Orchestra.

These orations are said (by those whose long connection with the institution gives them authority to speak) to have been some of the very best ever delivered by a Muhlenberg graduating class. The record in scholarship made by the Class of 1903 is also exceptional. Nineteen of its members secured averages above 95 and ten above 97.

Dr. Seip then announced that the Board of Trustees at its meeting conferred the following honorary degrees: The degree of Doctor of Divinity on Rev. Elmer F. Krauss and on Rev. Mattis C. Ranseen, both of Chicago.

The degree of Bachelor of Arts on twenty-six members of the Senior Class and Bachelor of Science on Joseph M. Weaver.

Also the degree of Master of Arts in course on Rev. Howard A. Kunkle, of Scranton, and Rev. William J. Seiberling, of Mulberry, Ind., of the Class of '99, and these members of the Class of 1900: Fred. R. Bousch, Allentown; Rev. Elmer D. S. Boyer, Vera Cruz; George E. Deisher, Topton; Frederick L. Erb, Slatington; Rev. Charles K. Fegley, Mechanicsburg; Rev. Arthur G. Flexer, Herndon; Robert R. Fritch, Allentown; Rev. Paul G. Krutsky, Philadelphia; Rev. Franklin S. Kuntz, Millersville; Raymond W. Lentz, and Dr. Edgar C. Statler, Allentown; Harvey L. Straub, Lehighton; Lewis S. Trump, Shartelsville; and Abraham B. Yerger, Allentown; also the degree of Master of Science on Victor J. Koch, '00, of Nazareth.

Prof. George T. Ettinger., Ph. D., announced the prizes as follows:

FOR THE SENIOR CLASS.

The Amos Ettinger Honor Medal, to be assigned to that member of the Class having attained the highest average grade during the year in all his studies. Presented by Prof. George T. Ettinger, Ph. D., ('80), to August W. Rohrig.

FOR THE JUNIOR CLASS.

The Clemmie L. Ulrich Oratorical Prize—Twenty-five Dollars for making the best speech in English, as to manner and matter, at the Junior contest. Presented by request of Clemmie L. Ulrich, Annville, to Lee M. Erdman, Allentown, and honorable mention of Warren F. Acker and George Kunkle.

FOR THE SOPHOMORE CLASS.

The Biological Prize—Ten Dollars for the best examination on the laboratory and text in Vertebrate Anatomy. Presented by Prof. John Lear, M. D., to Herbert F. Gernert, Trexlertown, honorable mention of Robert K. Rosenberger, Allentown.

FOR THE FRESHMEN CLASS.

The Biological Prize—Ten Dollars to those students who attained the best average in Zoology. The notation was based on recitation average, best examination in systematic Zoology and best collection of insects (including Arachnida and Myriapoda) properly labeled and classified. Presented by a friend of the college to August Karkau, Lansing, Mich.; honorable mention of Frank A. Neff, Slatington.

PHYSICAL CULTURE PRIZES.

A prize of Ten Dollars to the student excelling as to knowledge of subject and proficiency in drill in Physical Culture. Presented by Prof. H. H. Herbst, M. D., ('78), to Daniel Sultzbach, Elizabethville.

Also a prize of Five Dollars to that member of the Freshman Class excelling in the same. Presented likewise by Prof. Herbst to Earle T. Henninger, Eckert's.

GERMAN ORATORICAL PRIZES.

To the Sophomore Class, presented by the Senior Class: First prize, H. S. Kidd, Bath; second, J. J. Marcks, Wescoesville; and third, G. S. Spohn, Krumsville.

To the Freshman Class, presented by the Junior Class: First prize, August C. Karkau, Lansing, Mich.; second, P. C. H. Holter, Jersey City; and third, E. M. Beck, Boston.

These prizes were German books.

The benediction was then pronounced and the singing of the doxology, "Praise God from Whom all blessings flow," closed the exercises.

THE LAYING OF THE CORNER STONE OF GREATER MUHLENBERG.

The corner stone of the Greater Muhlenberg was laid on Thursday afternoon, with imposing ceremonies. The stone was laid for the erection of the new main building, which is being erected on Chew Street, near Twenty-first. The weather, which was dubious in the early morning, cleared before noon and the propitious turn was a favorable omen for the future of the institution. The exercises were a fitting following to the graduation exercises of the college which was one of the most interesting and successful in its history. The exercises were to have been in charge of Rev. Dr. S. A. Repass, D. D., President of the Board of Trustees, but on account of the death of a brother of his in Virginia, Rev. Prof. G. F. Spieker, D. D., of Mt. Airy, assumed charge. A large number of the friends of the institution were present. The Allentown Band furnished the music and a chorus of students under the direction of Prof. C. A. Marks rendered the vocal music for the occasion. The devotional exercises were conducted by Rev. W. D. C. Keiter, of Bethlehem, President of the Allentown Conference; Rev. Dr. William Wackernagel, senior member of the faculty, and the Rev. G. F. Krotel, D. D., LL.D., of New York City. The stone was laid by Rev. Theodore L. Seip, D. D., President of the College, using a hammer which was provided by Rev. W. Ashmead Schaeffer, D. D., of Philadelphia, and used in a number of corner stone layings of churches. Stands were provided for the crowd and after the laying of the stone a procession was

formed which marched to the grove where the exercises were continued. Addresses were delivered by Rev. F. J. F. Schantz, D. D., President of the Lutheran Ministerium; E: August Miller, of Philadelphia; Hon. F. E. Lewis, Mayor of Allentown, and Hon. F. M. Trexler, Judge of the Courts of Lehigh County.—*Chronicle.*

Dr. Kortel also spoke.

An offering was lifted.

Treasurer C. J. Cooper, in announcing the collection and referring to the subscription blanks on the programs, said that the present plans call for the expenditure of $200,000, of which $60,000 has been subscribed. It is intended to retain for college purposes the blocks bounded by Linden Street on the south, Liberty Street on the north, Twenty-third Street on the east, and Twenty-fifth Street on the west. The new building is being erected on the north side of Chew Street at about Twenty-fourth Street. Berks Hall will be erected behind this and the President's home across Chew Street. It is proposed later to have a library, observatory, gymnasium, science building, athletic field, power house, professors' homes, other dormitories and chapel. Dr. Cooper urged liberal financial help for the college.—*Item.*

The benediction was pronounced by Rev. Dr. Henry E. Jacobs, of Mt. Airy Lutheran Seminary.

CLASS REUNION.

The Class of '78, which was graduated a quarter century ago, observed its silver anniversary with a banquet last evening at the Hotel Allen. Four of the nine living members were present, namely, Rev. Charles L. Fry of Philadelphia; Dr. H. H. Herbst, of Allentown; Rev. D. Henry Reiter, of Richland Centre, and Prof. O. G. J. Schadt, of Philadelphia. They had a pleasant time discussing an excellent menu, comparing notes and recalling incidents of their college life. It was decided to give the college a silver anniversary offering of $500 to be applied to the purchase of art glass windows for the new chapel.

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